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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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TORONTO, ONTARIO, FRIDAY, MARCH 4, 1960 THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO AUTHORIZED AS SECOND CLASS MAIL. POST OFFICE DEPT., OTTAWA Price - 10c

ARAB LEAGUE OPPOSES NASSER ISRAEL POLICY; ADMIT DIFFERENCES ON PEACE PACT WITH JEWS

Council In Cairo Adopts Very Mild Resolution On "Palestine Question"

Jordan, Egypt, In Open Rift On Solving Refugee Problem

LONDON, Thursday, (CJN),—Nasser lost control of the Arab League Council, according to Arab diplomatic sources. His last war of nerves against Israel has boomeranged. The Arab League Council which concluded its deliberations in Cairo, this week, ended with a complete failure for the Egyptian dictator. It did not endorse the Cairo policy against Israel.

NASSER CRITICIZED

Representatives of several Arab countries criticized Nasser for "threatening to go to war" against the Jewish state. Although the resolutions for the press are in the traditional anti-Israel tone, they are milder than usual, and diplomats noticed the lack of unity and the failure of Nasser in putting through a decision to back Egypt in any adventure against Israel.

In a secret session many voices were heard for peace with Israel, for the first time in the history of the Arab League.

The meeting took place in Cairo.

ASSAILS PLANS TO DIVERT JORDAN RIVER

The Arab League Council "codemned" Israeli plans to divert the Jordan River to irrigate the Negev.

However, in a nineteen-point resolution formally ending three weeks of secret meetings, the Council put off action on the Palestine problem, which the Arab world considers its most pressing.

A statement conceded that the Council members could not reach agreement on questions of the "Palestine entity" or on the formation of an army from the body of Palestine refugees. The statement said these two questions, after being fully discussed, had been postponed until the next session at the end of March.

The Council deplored the "latest Israeli aggression" at demilitarized zones on the Israeli-Syrian border. The statement said the Council had decided that all League members in the future should "jointly defend any member state from Israeli aggression."

Session Marked by Differences

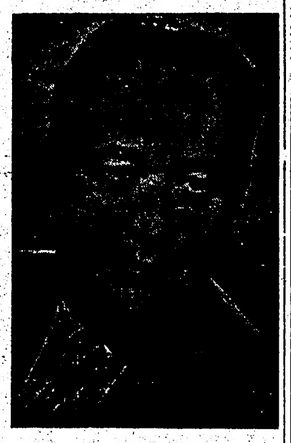
The meeting, attended by the Foreign Ministers of the United Arab Republic, Jordan, Saudi Arabia, Lebanon, Yemen, Libya, Morocco and the Sudan, ran into trouble at the start. Tunisia and Iraq boycotted the sessions. Differences developed at the first open meeting Feb. 8 over the handling of various Palestine problems and the delegates spent the rest of the time at twenty-two secret and informal meetings in hotel rooms in an effort to agree on an agenda. Agreement was never reached.

The principal differences were said to have developed betwen the U. A. R. and Jordan on a policy for Palestine. Under the United Nations partition of Palestine in November, 1947, Jordan received the area allocated to a proposed Arab state, except for the Gaza strip, which came under control of Egypt.

The U. A. R. delegation,

(Continued On Page Eight)

New L. Z. President



DR. S. B. HURWICH

WILL NEGOTIATE IN AMERICA

Prime-Minister David Ben-Gurion prior to his flight to the U.S. addresses Parliament. Speaker K. Luz is in the chair. Diplomats say Israel's chief executive will hold secret talks in America on peace with Arabs. He will arrive on Sunday in the U.S.

The official pretext for Ben-Gurion's visit is a lecture at Brandeis University.

Torontonian Elected President Of Labour Zionist Movement

Dr. S. B. Hurwich, of Toronto, was elected National President of the Labor Zionist Movement of Canada, at the eighth national convention which concluded its sessions here, Sunday night. He will succeed Mr. M. Bobrove, a Montreal attorney.

Other leaders elected to the national executive are: Kalman Berger, Dora Israelson, J. J. Zweig, P. Walerstein and Harry Winestock, all from Toronto.

The Montrealers on the Executive include: Esther Kravitz, S. Broder, A. Shurem, J. Baumholz, M. Oberman. The Westerners on the executive are: Y. Friedman, N. Wittman and B. Adelman, all from Winnipeg.

The most important statements made at the convention include a declaration by Lawrence Freiman, of Ottawa, ZOC president, that he would impose a change for more democratic expression and representation in the ruling body of the Zionist organization in Canada. Mr. Freiman said that he would see to it that the three main groups of Canadian Zionism obtain representation commesuerate with their influence and strength.

Mr. Moshe Sharett, former Prime Minister of Israel, declared that the Labour movement in Israel will encourage private investment and private initiative, giving all investors from abroad the full opportunity to become partners in the building of the Jewish State. He also made an important declaration about the cultural aims of Israel and the Jewish people, saying that only Hebrew is the national language of the Jewish people and of Israel. It is tragic that Yiddish has declined and is passing afrom the scene, but it is a fact.

WOULD NOT INDORSE C.C.F.

The Canadian Jewish News learns from impeccable sources that the Labor Zionist Convention refused to endorse a resolution for all-out, official support of the C.C.F. It wishes to stay aloof, officially, from party-strifes on the Canadian scene, as much as possible.

One of the most important resolutions adopted at the convention was for more activity in the field of building Jewish day-schools and strengthening of Jewish culture, in general.

UP 400 PER CENT

Jerusalem, (JTA) — Agricultural production in Israel jumped 400 per cent in the first 10 years of statehood, with a total expenditure on farm settlement and water resources development of 1,500,000,000 pounds ($750,000,000), a government survey reported.

Truman Warns U. S. Against Appeasement

Calls on U.S. to Adopt Firm Policy — Israel Cabinet Aide Opens Bond Drive

MIAMI BEACH, — Former President Harry S. Truman called on the U.S. Government to adopt a "firm policy for achieving a settlement of the conflict between Israel and the surrounding Arab states."

Mr. Truman asserted that the "bitter tension" between Israel and her neighbors could be eased by the development of the Tigris, Euphrates and Nile Valleys as the basis for regional cooperation and peace.

Gen. Moshe Dayan, Israel's Minister of Agriculture, who commanded the Israeli army in the Sinai campaign in 1956, voiced a hope that the big powers would exercise their influence in preserving peace in the Middle East.

However, General Dayan declared that "if the Arabs started a war now, I have no doubt that they would lose it." He said that Israel had not mobilized its army "even when the Arabs are moving their forces toward our borders."

Both spoke before more than 2,000 persons at a dinner session in the Fontainebleau Hotel in honor of General Dayan that ended the four-day international inaugural conference of the Israel bond organization.

Opening of Bond Drive

The event marked the official opening of the organization's 1960 campaign to sell $75,873,550 in Israel bonds for that country's economic development. Samuel Rothberg, national chairman of trustees of the organization, announced a record figure of $19,259,000 to start the campaign.

In his address, Mr. Truman called attention to this country's efforts toward "the firm establishment" of Israel as a nation, but added that "we have not discriminated against any of the other countries of the Near East."

Since the end of World War II, Mr. Truman said, the United States has supplied the Arab states with technical assistance and economic aid.

"We strongly believe," the former President said, "that they should grow in strength and ability and we have shown that we are willing to help them do it."

It was at this point that Mr. Truman said that the "bitter tension" between Israel and the Arab states could be eased by the development of the Tigris, Euphrates and Nile Valleys.

In emphasizing the need for a peace settlement in the Middle East, Mr. Truman said that "our nation has a duty, an obligation to use its influence to bring about a settlement of this conflict; I hope that our policy will be firm on this point."

General Dayan declared it would "be a fatal mistake" for his country to ignore the fact that the Arab states were receiving a steady flow of arms. He deplored the fact that his country was not included in any security pact with the big powers to guarantee his nation's safety.

Ontario Rabbis Hail Canadian Jewish News

Rabbi Ludovico Fleischmann, of Niagara Falls, is one of several spiritual leaders of Ontario who, in special messages to the editor, have expressed their deep appreciation for the high journalistic standard of **The Canadian Jewish News** and who are urging the members of their congregations to subscribe to Ontario's only Jewish newspaper in English.

Rabbi Fleischmann writes i.e: "Permit me to congratulate you on the success of The Canadian Jewish News. Its journalistic standard is far above that of any Anglo-Jewish publication that appears south of the border."

A similar letter was received from Rabbi David L. Arnow, of Chatham, Ontario. He, too, stresses the importance of publishing a Jewish newspaper in English "at the time when the majority of Canadian Jews do not read Yiddish." He promises to urge all members of his community to subscribe to The Canadian Jewish News.

B'NAI B'RITH SALUTES CJN

Other letters were received and will be published in due time. Also the bulletin of the Jewish community of Oshawa saluted of our newspaper. Among the lay-leaders of our community, a letter of greeting was received from Mr. Sydney Seligman, president of the B'Nai B'rith Co-ordinating Committee of Toronto.

The Canadian Jewish News will gladly co-operate with any group interested in promoting a subscription campaign for the newspaper.

New Arrests Of Jews In Egypt

TEL AVIV (ZINS) — The Israel press reports new arrests of Jews in Egypt. The arrests took place in a number of cities, particularly Alexandria. Thirty persons, it is reported, have been detained. These arrests are being linked with the present tense situation on the Israel-UAR borders as part of Nasser's aggressive policies and as a harbinger of future actions whose significance cannot as yet be understood.

Bonn Minister In Nazi Role

London — (W.J.A.) 'Murder in Lvov', a new East German documentary film, was given its first showing by the East German television service on 8th February. Shortly after the film had been shown, the East German News Agency claims, viewers from Eastern and Western Germany "made hundreds of telephone calls to the German television service expressing indignation that Oberlaender was being allowed to remain in office."

Earlier, the West German News Agency reported finding of an 'Investigating Committee of Freedom - Loving Lawyers' on the past of Max Hartwig, now East German Deputy State Secretary for Church Affairs. According to the Committee's report, Hartwig volunteered for the Waffen-SS on 27th October 1939. He was trained with the SS Death's Head formation at Oranienburg and Weimur - Buchenwald and rose to the rank of sergeant (Unterscharfuehrer). On 1st January 1943 he signed on for another eight years' service in the Waffen-SS. In 1945, Hartwig joined the Christian Democratic Union (CDU). He was for a time member of the Erfurt Area Executive and served as personal secretary to the late East German Deputy Premier Nuschke. When the State Secretariat for Church affairs was set up in 1957, he is said to have been appointed to his present post.

Israel Gets New, Peak Budget

TEL AVIV, (CJN.) —Finance Minister Levi Eshkol submitted to the Knesset (Parliament), a record budget of £1,574,300,000 Israeli ($859,611,000.)

Mr. Eshkol told the Parliament the ordinary budget was $75,000,000 more for a "special year to expand several services including security.

As usual, details of the security budget were not given. The ordinary budget included an allocation of $144,000,000 for the Defense Ministry. Elsewhere in the estimates there was a cryptic appropriation of $75,000,000 more for a "special budget." Part of this also goes for security.

The Minister said that for the first time local revenue would govern more than half the development budget of $296,000,000. This had previously ben financed mainly by foreign aid.

This year's estimates count on $40,000,000 in West German reparations, $40,800,000 from North-America as grants and agricultural subsidies and $51,000,000 as loans, a considerable part of which is expected as Israeli Government bonds sold in the United States and Canada.

TOURISTS TO ISRAEL NEEDN'T DECLARE DOLLARS

TEL AVIV (ZINS)— Beginning with April 1st, tourists to Israel will not be required to declare the sums of foreign exchange in their possession. The Ministry of Finance is now preparing regulations for carrying out this new policy before the beginning of the new tourist season.

GERMANY: BAR MEDITERRANEAN TO SOVIET

TEL AVIV (ZINS) — Barring the entrance to the Mediterranean from both sides, from the Dardanelles in the east and Gibraltar in the west, to Soviet shipping in case Russia will make good its threat to close the road to West Berlin to the Western powers has been proposed by the Government of West Germany, according to a report in **Haboker**. This proposal, it is felt, would serve to restrain the Soviet Union from adopting radical measures in the dispute over West Berlin and would make it clear that the Western powers too can make things difficult for Russia.

Unrestricted entrance to the Mediterranean is a vital necessity for the Soviet Union, since Russia's entire relationship with the Middle East is dependent upon it. Free access to the Mediterranean enables Russia to carry out all its plans for sending aid to the Arab countries.

AN EDITORIAL

Vague Declaration

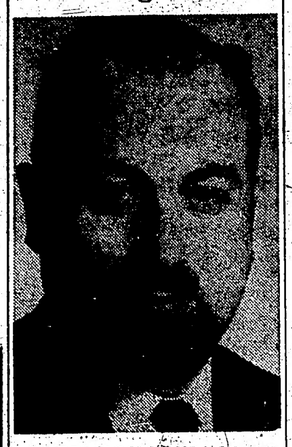
Conflicting statements on the scope and validity of the Tripartite Declaration have been frequent since it was first promulgated in 1950. The Governments of Britain, France, and the United States then declared their intention to take action in the case of any aggression between Israel and the Arabs, and to withhold arms from any State which was likely to commit aggression. In fact, a very keen arms race has been in progress for several years and little could be done to stop it, since the Soviet Union is bound neither by the spirit nor the letter of the Declaration. Moreover, for political reasons, the Western Powers themselves have continued to supply modern armaments to several Arab Powers. During the Sinai Campaign, the United States Government on the one hand, and the British and French on the other, took diametrically opposite stands, then all three Powers have avoided clarifying their position on the question of what constitutes the Israel-U.A.R. frontier in areas where there are demilitarised zones. It is not surprising, therefore, that the British Minister for Foreign Affairs and the French Foreign Office should declare that the Declaration is still in force while Nasser declares that it is not. The British and French declarations imply that they still consider themselves Middle East Powers; the U.A.R. statement implies a desire to diminish British and French influence in the region as far as possible, since their openly aggressive approach is based primarily on Soviet support and encouragement and on United States complaisance.

The Canadian Jewish News—Great Passover Magazine

The Canadian Jewish News is preparing a great interesting Passover Issue, which will also include greetings and goodwill ads from business firms and individuals.

You can still reserve space in our **Passover Magazine** by contacting the Advertising Department of **The Canadian Jewish News**, 1402 Eglinton Ave. W. Toronto (10). Phone RU. 7-6031.

Philadelphia Rabbi Speaks Here Saturday Night



DR. MOSES BURACK
Guest Speaker At YESHIVA COLLEGE

Commentary

By M. J. Nurenberger

BEN - GURION'S SUDDEN TRIP TO AMERICA. — WHY ISRAEL'S PREMIER IS COMING. — DIPLOMATIC MISSION?

It seems that the combined pressure exerted for the first time against Nasser's belicose attitude has prevented the immediate outbreak of a new Middle East and—perhaps —international war. Yet I am not convinced that Mr. Ben - Gurion's sole purpose in coming to America, now of all times, is motivated solely by a desire to receive a doctor's degree from Brandeis University.

Many faults may be attributed to the Prime Minister of Israel. But noone will dare state that he would neglect his duty as the pilot of Israel's boat in the stormy waters of the present in order to just receive some kind of an honorary University degree. Quite to the contrary, I am convinced that Mr. Ben-Gurion is coming to North America on one of those secret diplomatic missions for which such "occasions" are the ideal official pretext.

When a head of a state or a chief executive of a government wants to engage in serious talks without the trouble of diplomatic protocol, the ideal visit is such as Mr. Ben Gurion is making on Sunday. He will not have to request an audience with President Eisenhower or any high official of the United States Government. Still he may have an opportunity of discussing **in camera** with leading American statesmen the true state of affairs in the Middle East and the possibilities of bringing peace to this troubled area.

* * *

In my opinion, Mr. Ben Gurion's dramatic trip to America is primarily directed at us, the North American Jews. Although temporarily there seems to be a relaxation of tensions at the Syria-Israel border, the danger is still there. The constant build-up of the Egyptian Army poses a threat to Israel. The American Jews, through their leaders, should be informed of the situation as seen from the political summit of the Israel capital. This, I believe, is Mr. Ben Gurion's primary objective. He knows that the most steadfast ally of Israel is the Jewish people everywhere. And among the Jewish people, it is American Jewry that counts first because of its resources and special position. It may be that Mr. Ben Gurion wishes to tell the leaders of American Jewry in a secret conference that the time has come to use some of these resources,—political, financial and moral,—in order to finish, once and for all, the threat to the Jewish state. For, simultaneously with Nasser's blackmail, there are distinct signs that some Arabs are ready for negotiations with the Jewish state. It is possible that some Jewish effort will be necessary to strengthen these possibilities. There is no doubt that Washington could play a paramount role in such acceleration of steps conducive to peace in the Near East.

* * *

Thus, Mr. Ben-Gurion's visit to North America may become an occasion for rallying our Jewish community behind a new, supreme effort to help defend the Jewish state.

The West's appeasement of Nasser certainly demands the concentration of all our power of vigilance and the mobilization of our hearts and minds. Timidity, at this moment, is dangerous.

Canadian Jewish Congress Saluted By U.S. Leaders

Montreal, Que., (CJN) — Canadian Jewish Congress was the recipient of a beautifully illuminated plaque, given by the American Jewish Historical Society, to honour the National Bicentenary of Canadian Jewry.

The presentation was made by Dr. Bertram W. Korn, President of the American Jewish Historical Society, at its 58th annual meeting in Baltimore, Maryland, on Saturday evening, February 20th. This citation was received by Mr. Lavy M. Becker, Montreal, Chairman of the National Bicentenary of Canadian Jewry, and Mr. Louis Rosenberg, Montreal, Research Director of Canadian Jewish Congress, who gave a paper on Sunday afternoon, February 21, on "Some Aspects Of The Historical Development Of The Canadian Jewish Community.

The award reads as follows:- "A message of Good Wishes and a Tribute of Friendship to Canadian Jewry from the American Jewish Historical Society on the Occasion of the National Bicentenary Celebration of the Establishment of the Jewish Community of Canada:" Two hundred years ago your forebears and ours were brothers, pioneering the establishment, in this hemisphere, of new, free communities where our faith might be practiced without fear, and where our personal lives might flourish without hindrance. Although our lands have taken different pathways, the bonds which join our countries in friendship have also held our Jewish communities together in aspiration, in growth, and in service. Just as no fortresses or walls keep our citizens apart, so no barriers of misunderstanding prevent the interaction of our Jewish communal relationships.

Canadian Panorama

BY MORDECAI HIRSHENSON

Laskin Says That Diefenbaker Errs

TIME magazine recently reported on Prime Minister Diefenbaker's Bill of Rights and featured the views of Toronto's Bora Laskin. TIME starts its full page feature on the subject as follows:

"In his long years in the Tory wilderness nothing earned prairie M.P. John Diefenbaker a warmer place in public admiration than his earnest, gritty, lonely campaign for a Canadian Bill of Rights. It was thus a rare and richly deserved moment of personal triumph when, rising as Prime Minister, Diefenbaker introduced his Bill C-60 in Parliament 17 months ago — "a milestone", he said, "in the pathway of freedom."

"Ironically, scarcely a good word has been said for Bill C-60 since. Rubbing elbows with University of Toronto Law Professor Bora Laskin, a leading Canadian constitutional law authority at a recent cocktail party, Tory National Director Alistair Grosart suggested that the Diefenbaker bill of rights is an important first step". "Indeed it is", retorted Laskin, "an important step backward."

Laskin's opposition is not because of the bill's content or intention but that since it makes no effort to come to grips with the constitutional divisions of authority in Canada between province and dominion, the Bill would not be something affecting all Canadians anywhere in Canada but only those who due to their particular location or their special and provisional capacity might fall under federal jurisdiction. It would thus effect Canadians travelling on an inter-provincial waterway or canal, living in the Yukon or the Northwest territories, or while employed by the CBC, National Film Board or such agency-all it is clear, rather limited occasions.

"Toronto's Bora Laskin, Says TIME, believes the recent Supreme Court decisions may well mean that all political freedoms are beyond the power of the province to limit — and hence are within federal authority. Laskin argues that Parliament is therefore free to enact a constitutional amendment binding on the provinces as well as itself. Other constitutional experts think that a strong bill of rights should at least be referred to the Supreme Court for an opinion on whether Parliament is competent to enact it."

Laskin, a native of Port Arthur, is chairman of the Canadian Jewish Congress' Legal Committee in Ontario and is chairman of the Holy Blossom Temple's Board of Religious and Hebrew Education.

BERTON PRAISES NASSER

The Star Weekly, nationally circulated newspaper-magazine recently carried an illustrated article on Egypt today which was an extended paean of praise about Nasser and what he is doing to uplift his country. Said Berton, with a nod in the direction of Israel:

"...everything has changed. There are several countries in the world where you get an almost instant feeling of national pride. Israel, I am sure, is one, though I have not visited it. The Soviet Union is certainly another. Canada, in this decade, is a third. In Egypt it sticks out all over.

"For the first time in history there are people in high places who care about the fellaheen — care enough to build some community centres, to send doctors and teachers into the villages . . . To many Westerners, Nasser is a bogey and worse. But history will not view him through Western eyes. If I were an Egyptian I would be as fiercely devoted to Nasser as those young university graduates who talked to me so glowingly of the new Egypt. Nasser may not be the best man for Egypt — but he is certainly the best man that Egypt has yet known."

UNDER BORROWED COLORS

A story in the Toronto Globe and Mail about Roslyn Turek a well-known visiting pianist, known to her friends as Jewish, describes her as being of 'mixed Ukranian-Turkish origin". No doubt this is her background in the same way as Yehudi Menuhin's mother once in a magazine article referred to her own "Tatar" ancestry, as the determining factor in her famous son's talent. Mrs. Menuhin was the daughter of a Chicago shammes.

IN MEMORIAM: SOL GRAND

The late Sol Grand, a Westerner who came East, was known to hundreds in Toronto as an extremely capable young executive who speedily made his meteoric mark in professional Jewish community work having served the Welfare Fund, the Congress and the Mount Sinai Hospital in his brief but promising career in Toronto. When he died quite suddenly at the end of 1953 only in his early thirties, a fund was set up for a series of medical lectures that would be given in his memory. This year's "Solomon Grand Memorial Lecture" will be delivered by Dr. A. Keyes of the University of Minnesota, on Monday, March 14th, at Mount Sinai Hospital. It will deal with coronary heart disease and "those who are candidates for it".

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In Our Town And Elsewhere

"NIGHT OF STARS" FOR CAMP ISRAEL

On Sunday evening, March 6th, BNOF Youth Groups of Camp Israel are sponsoring a programme, "Night of Stars", to be held at Shaarei Tefillah Synagogue. Purpose of the event is to raise money for camperships for Camp Israeli, in Orillia. A series of six plays will be presented with more than a hundred children taking part, to dramatically portray the "Many Faces of the Jew."

BROTHERHOOD COUNCIL INSTALLS NEW OFFICERS

The Brotherhood Council, representing Synagogue brotherhoods throughout the city installed their new officers at a Breakfast meeting. Sunday, February 28th, at Torah Emeth Synagogue. Installing officer, Mr. Louis Herman, Q.C. officiated and officers installed were Samuel Stambler, President; Irving Dobbs, vice-president; Norman Shapiro, Secretary.

B'NAI BRITH WOMEN HOLD GALA DONOR DINNER

On Monday evening, February 29th, the Canadian Room of the Royal York Hotel was the scene of a gala donor dinner attended by 1,000 members of Toronto B'Nai Brith Chapters. Seventeen Chapters participated in the event which honored all members who individually raised at least $20.00 during the year for B'Nai Brith projects York Chapter was specially honored also, on its 10th Anniversary. Highlight of the evening was an address by Mrs. Arthur Rosenblut of Philadelphia, Past President of District No. 1, and presently National Membership Chairman for B'Nai Brith Women. Morey Amsterdam, well-known Television personality entertained the guests during the program.

Those on the committee included Mrs. Sarah Metzenbaum, Convenor, Mesdames Eve Fox, Ruth Rebick, Cecile Mitz, Pauline Burns, Dorothy Bomza, Dorothy Roher, Joyce Lieberman, Blanche Stein, Sheil Greenberg, Renee Holtzman, Beverley Shifman.

BETH TZEDEC SPRING ACADEMY

Guest speaker for the March 9th Spring Academy sponsored by Beth Tzedec Congregation will be Dr. Marshall Sklare, well-known lecturer and author of "Conservative Judaism" and "The Sociology of the Jewish Family." Dr. Sklare's subject will be "Israel the Jews and the Future."

POET SPEAKS

Jacob Glatstein, author, poet and critic addressed the Yiddish Culture Council on Sunday evening, February 28th. Mr. Glatstein's subject was "My Path in Yiddish Literature." Kalman Berger was in the chair

VICE-CHAIRMAN OF HEBREW UNIVERSITY "GREAT WEEKEND" SPEAKER

The final "Great Weekend" in this year's series, sponsored by Beth Tzedec Congregation will be addressed by Dr. Bernard Cherrick, of Israel. Dr. Cherrick is Vice-Chairman of the Board of Governors of the Hebrew University. On Saturday, March 5th. Dr. Cherrick's topic will be "Are We Jews," to be followed by a Sunday morning breakfast lecture on "What Israel Read and Writes." Final address on Sunday evening will discuss "Archaelogy and Israel's Future." The public are invited to attend.

RELIGION-LABOUR COUNCIL HOLDS MEETING

A new organization aimed at bringing labour and management closer through the bond of religion held a meeting at the Regency Towers Hotel on February 29th. Called the "Religion Labour Council", the organization invited the participation of the Jewish community in its endeavours. The meeting was presided over by Rev. David Summers.

LEWIS MOSES INSTALLED TORATH EMETH PRESIDENT

LEWIS J. E. MOSES

SAM WORTSMAN

Mr. Lewis J. E. Moses was re-elected as president of the Torath Emeth Congregation, No. 1 Viewmount Avenue. Mr. J. Friedman is 1st Vice-President, Mr. N. Silver and Mr. I. Brudner 2nd Vice-Presidents, and Mr. S. Wortsman is Treasurer.

SEVEN CHORAL GROUPS PARTICIPATE IN CONGRESS CONCERT

Murray Goldkind, well-known Toronto baritone will be featured soloist for a choral performance of an original music work in honour of the Bicentenary of Canadian Jewry at the Concert of Synagogue Choirs at Adath Israel Synagogue, Thursday evening March 10.

The Concert, which is under the auspices of Canadian Jewish Congress in celebration of Jewish Music Month 1960, will feature seven choral groups sponsored by five of Toronto's leading synagogues.

Four of Toronto's leading cantors will participate. They are Joseph Cooper, of Beth Tzedec Synagogue; Murray Nixon, Adath Israel; Rev. Samuel Stolnitz, Holy Blossom Temple, and Henry Wahrman, Beth Sholom.

Conducting the choirs in the program of liturgical music, Yiddish and Israeli folksongs will be: Varda Hall of Adath Israel, Emil Gartner of Beth Sholom, Gordon Kushner, of Beth Tzedec, Simeon Joyce of Holy Blossom, Raymon Jessel and Edith Narvey of Temple Sinai.

Mr. Goldkind will be soloist with the combined choirs, under the baton of Gordon Kushner in a performance of the original music work composed by Mr. Jessel and based on Psalm 148. The combined choirs also will sing "Am Yisroel Chay" by the Toronto composer John Weinzweig. Both works were commissioned by the Canadian Jewish Congress.

Mr. Goldkind also will sing two other songs commissioned by the Canadian Jewish Congress in previous years: "Cry of the Prophet" (Jeremiah) by Louis Applebaum and "Dance of the Massada" by John Weinzweig.

Five synagogue choirs and two glee clubs will be featured representing Adath Israel, Beth Sholom, Beth Tzedec, Holy Blossom Temple and Temple Sinai.

The Concert will be a highlight of the Toronto Jewish community's observance this year of the annual Jewish Music Month which is being held in Jewish communities across the North American continent from February 13 — March 13.

KIWANIS FINALISTS

Last Saturday night in Eaton's Auditorium, finalists in the field of music performed for Kiwanis to a seating capacity of 1500. The competition among pianists, instrumentalists and singers was very keen.

With tears of happiness in their eyes, parents and friends of the participants listened to the judges as theirs were singled out for their efforts, versatility and progress.

Toronto Jewry may well be proud of its youth for the part it played that evening. Producing a new Paderewski, Gallli-Curci and Zimbalist among our own is not inconceivable.

The following are some who received awards and scholarships: Ethel Aronowich, Jacqueline Danciger, Alisa Gershony, Erica Goodman, Merla E. Jackman, Jack Krichaf, Shaya Petroff, Fern Schwartz.

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TORONTO ORBIT

BY BERNICE DYMENT

The Talk of our Town: An Arab speaks out for Israel-Arab friendship. — Ethical Education Association continues probe or religious Education in Ontario Schools. — Musical celebrities converge on Toronto.

AN ARAB SPEAKS OUT FOR AMITY

Not long ago The Canadian Jewish News reported on a meeting held by so-called "Federation of Christian Laymen"— an organizatiton led by a notorious Anti-Semite, Ron Gostick. Principal speaker at this meeting was an Arab lawyer, Kadali Babbi, who represents the Arab Information Centre in Ottawa.

It seems only fair to even the score by reporting here that there are Arabs on the lecture circuit who speak just as eloquently on behalf of friendship—between Arab and Jew in Israel.

I came upon a photograph in a Windsor newspaper the other day which pictured the President of the Jewish Community Council of Windsor, and beside him, Mr. Rustun Bastuni Moslem Arab from Israel. The picture had been taken on the occasion of Mr. Bastuni's lecture at Detroit's Adath Sholom Synagogue.

Mr. Bastuni, an architect by profession who served in Israel's Knesset from 1951-55, is on a two-month tour of the United States, speaking to Arab and Jewish groups all over the country on behalf of peace in the Middle East.

In his view, the gulf of misunderstanding between Jew and Arab is gradually narrowing, and the prospect of eventual peace between the two groups is a much brighter one than at anytime in the past.

An increasing number of Arabs join Mr. Bastuni in his optimism, he stated.

He expressed the hope also, that Israel's government would lift the ban on travel which applies to Arabs in the lower and upper Galilee, in particular. Other restrictive measures in effect could also be removed in the interests of better relations between Arabs and Jews, but the encouraging thing is that none of these are major issues.

It would be interesting to arrange a debate between Mr. Babba and Mr. Bastuni—would Enmity speak more persuasively than Amity?

RELIGIOUS EDUCATION ON SEVERAL FRONTS

I spoke to Mrs. Doris Dodds to inquire about the recent survey by the Ethical Education Association which Mrs. Dodds heads.

This survey was conducted in 100 classrooms all over Ontrio, to determine the views of parents on the contenticus issues of teaching religion in the schools.

The problem is currently the subject of widespread interest in the Province of Manitoba as well, following the recent report of the Manitoba Royal Commission.

Mr. Sydney Harris of Toronto, Chairman of the Joint Public Relations Committee of CJC and B'Nai Brith, has been invited to address a community-wide conference in Winnipeg, on March 6th, to discuss the "Religion in the Schools" problem.

The Canadian Jewish Congress has ben opposed nationally and regionally to the teaching of any religion in the schools of Ontario, and Doris Dodds has spearheaded the opposition to state-school - religion on the non-Jewish side.

On March 10th, at Casa Loma, the Ethical Education Association will hold a public meeting which will approach the problem from several angles—the legal, sociological and educational. Questions arising from the report on parents replies to the survey, will be addressed to a panel of experts; Prof. Desmond Morton, lecturer at Osgoode Hall; Miss Joyce Cornish-Bodwen, Principal St. George's Elementary School of Child Study; Prof. Charles Hendry, Director, School of Social Work, U. of T.; Dr. Thomas Mallinson, Clinical teacher, Toronto Psychiatric Hospital. Moderator will be Sydney Harris.

Mrs. Dodds predicts that one of the eye-openers of the whole meeting will be the report on the books used in the teaching of religion in the schools—the actual curriculum. "There are the most atrocious remarks about various different races and religions, Africans Hindus, Chinese—in fact a child would infer that ALL religions are inferior to the Christian Protestant religion. You can imagine the conflict this sets up in his own mind, if his family does not beling to this church."

All in all, this sounds like one meeting NOT to miss, doesn't it.

INTERNATIONAL ARTISTS— FEMININE VARIETY

Two feminine celebrities from the music world appear in Toronto concerts within a week of each other. Last Saturday, Pnina Salzman, the Israeli pianist, made her North American debut in Massey Hall, under the distinguished patronage of Mayor Phillips, the Hon. Roland Michener, Mr. Mark Levy, and others.

Miss Salzman flew to Toronto directly from Tel Aviv to give the performance in aid of the Eitz Chaim School on Viewmount Ave. There is no doubt that she is one of the great virtuosi of the piano, and an adornment to any stage —the large Massey Hall audience can attest to that!

Pnina Salzman's real career began at the age of 8 when she was spotted by the famous French pianist, Alfred Cortot, on tour in Israel. He persuaded her parents to let him take her to Paris where she studied until she began concert work at 12. During the Israeli War, she was drafted into the army and played concerts for the troops. Since that time, her concert tours have taken her to five continents—a strenuous life from which she relaxes when back home in Tel Aviv with husband Igal Weissman, and six-year-old daughter Yaira.

The second artist of international reputation—and again, a woman—is Martha Schlamme, the folk-singer, who will give a concert here on March 12th. The "Viennese Mary Martin"—so Martha Schlamme is called by the critics, because of the warmth and charm she imparts to every song she sings —and she sings them in twelve different languages! Born in Vienna, Martha Schlamme fled with her family to England in 1938, and studied concert singing there. Among her teachers was Emmy Heim, who was a teacher of "lieder" at Toronto's Royal Conservatory until her recent death. Another link joining Martha Schlamme to Toronto is her accompanist—Toronto's Tanya Gould, who also accompanies Miss Schlamme on her records.

I've just heard one of these LP's—"Folk Songs of Many Lands" and found it a delight, particularly the Yiddish and Hebrew songs — althought if I understood Norwegian I'd probably like those songs too! There is no doubt that Martha Schlamme has a special way with a folk-song—regardless of the folk.

Return To Poland

Native Looks At Jewish Warsaw

BEFORE HITLER, POLAND'S JEWISH COMMUNITY WAS VITAL AND BIG. TWENTY YEARS LATER, A NATIVE RETURNS TO RECORD A BLEAK PICTURE.

By Joseph L. Lichten

I landed at Warsaw's Okecie Airport twenty years, almost to the day, after I had left the city at the time of the invasion of Poland by both Nazis and the Soviets. My return to Poland was a profound emotional experience. All my roots lay deep in Warsaw. I was born, raised and educated there, as were my grandfathers before me.

As we landed, I wondered if I was yet prepared for this long-delayed return. I was apprehensive: how would I react to this vast crematorium of old friends and kin?

I quickly learned that we were in a police state. From the moment of arrival, my wife and I were watched by two agents. We were kept under surveillance in our hotel too. Overlong conversations in the lobby immediately brought an obtrusive listner close to us. We were warned by friends that the radio in our hotel contained a hidden microphone, but nobody seemed to know when it worked, if at all.

Warsaw was barely recognizable, the Nazi destruction had been so massive. An hour after my arrival in Warsaw, I was walking down a main street with two cousins. An elderly man brushed by us, muttering, "Get out of my way, you Jews." I was assured that there are very few sharp incidents of anti-Semitism in Poland today, nevertheless, the experience made my return to Warsaw dismal.

The Jewish community was my major interest. In conversations with Polish Jews, it became clear that they are unhappy with antiSemitic attitudes on the part of the Stalinists who have made a partial comeback since their loss of influence in 1956. They are also concerned with a general level of anti-Semitism on the part of people—lower-middle class and some professionals—in the cities and villages.

No one is certain of the number of Jews in Poland today. Thousands have left the country in the past two years. The highest estimate in 40-45 thousand, a remnant of Poland's pre-war Jewish population of three-and-a-half-million. Accurate figuring is difficult, for thousands of Jews changed their names during and after the war. During my stay, I was contacted by many friends with Polonized names.

Several thousand Jews were recently repatriated from the Soviet Union, but few wished to stay in Poland. Most would like to emigrate, to start a new life free of frustration and insecurity.

A quarter of Poland's Jews live in Warsaw and its environs, the rest in the western part of the country. Those in Warsaw are mostly professionals and state officials. The government needs them, as the ranks of the Polish intelligentsia have grown thin.

Jewish religious life appears to be virtually non-existent. I had learned in New York that one synagogue in Warsaw had survived Nazi destruction. But few Jews in Warsaw knew this. So, I started on a search of my own. It took me some time, but I finally found the synagogue—or its skeleton—among other ruins, in a large field overgrown with weeds. Once the second largest synagogue in Warsaw, today it is in the last stages of decay. A couple of old men were walking around the building. They said they were trying to organize a Sabbath minyan, but that it was difficult to fine ten men.

After living for twenty years under conditions which made the practice of their religion hazardous, many Jews of Poland have no desire to publicly identify themselves as such. Two existing Jewish organizations were established by individuals designated by the regime, but they do not have the support of the Jewish population.

I talked to many Jewish officials in the privacy of their homes. A number would like to resign and take less responsible jobs, but they are not permitted to do so. Some would like to recover their Jewish names and identities, but are under official restraint. All of them are disenchanted with the Communist dictatorship, the lack of personal freedom, and with Polish and Soviet anti-Semetism. Many of them would like to emigrate, or at least send their children abroad.

I found anti-Jewish feelings in Poland characterized by an isolation of Jews from the rest of the population. There are no over anti-Jewish manifestations but Jews are somewhat distrusted and shunned. Only in artistic and literary circles is some contact maintained between Jews and non-Jews. This isolation deepens differences between Jews and the rest of the population.

I discovered in Poland today a country of paradoxes, contradictions, and surprises. The past lingers everywhere, old customs are still observed, particularly by the older generation.

The devoutly religious nature of the population—patriotic and often nationalistic—has made the Communist Party dictatorship uneasy. At the same time, even Communists attend church regularly.

The Catholic population is 27 million. Cardinal Wyszynski is spiritual leader and the impact of his personality on the total life of Poland cannot be overestimated. The Cardinal and his immediate entourage of intellectuals represent one of the most constructive forces in the Polish community. High quality publications and excellent organizations formed under the Cardinal's leadership are liberal and realistic. Needless to say, this group of Catholic intellectuals is free from anti-Jewish attitudes.

The outbreak in 1956 revealed two Polands, with different aims and ideologies — a Communist Poland and a Catholic Poland. Communists of more liberal views hope they will find their own "road to socialism," a euphemism for Polish communism, by peaceful methods and the reduction of persecution. They hope that they can shake off, partly at least, Soviet domination. Such hopes have not yet been entirely abandoned.

To be a Pole also means to be a Catholic, a practicing Catholic. Ninety-six per cent of the population belongs to the Catholic faith, and the influence of the Church on the people is considerable. It is noteworthy that during the 1956 revolt, a major demand by the people was the introduction of religious instruction in the public schools. The people considered this of equal importance with the demand for the end of the collectivization of the land.

The Church cooperates with the regime only as far as is necessary. It will help the regime to avoid any open clash with the Soviet Union. Nobody in Poland wants another Hungary but the communist system cannot get support from the religious leadership.

The workers are producing no more than is necessary, without enthusiasm or interest. The country is being rebuilt very slowly, jogging painfully forward from one economic crises to another. The regime can find no answer to the dilemma of production. Some modernization of agriculture might afford an answer, but this is opposed by the peasant who fears that if he abandoned the horse for the tractor, the sole

(Continued on Page Eight)

MODERN HEBREW POETRY

MIDNIGHT

By YAKOV FICHMAN

ENGLISH: RUTH FINER

A tarrying moon still drips the redness of her blood
And the peaceful night grasses
Lean their little heads on each other
Dozing hand beneath their cheeks,
In her quiescent light.
In the narrow path of field a wayfarer has dropped
And in the meadow a horse raises his head amazed.
Then someone stretches his hand over the world
And motionless all congeals beneath it:
Like russet copper, light, mysteriously strange
Hangs over the earth grown dim.
From his chariot a star glides in its lair
The sea lion licks his paws mute.
No nurseling whimpers then, cusp upon its branch
Holds its breath . . .
Only chaos, a ravaging beast from the ambush
Stretches out at the edge of world gaping his maw.
There is no rising and no setting at this hour,
There is one hour no man awaits:
That is the hour of final watch,
Like the Nile's hippopotamus, as darkness weighs
And universe is hidden from its lord,
Droops down bereft of strength upon his crouching place of night.
No eye keeps watch, nor witnesses to his hour and its anguish
As ailing yesterday is gathered to its forebearers.
Then ripens fruit upon the tree and like a scarlet forest
The vision of the world burgeons fruitful at its head.

An Interview With Dr. Bennet

Protestant Theologian On Judaism

By Joseph Wershba

NEW YORK. — "Why is it that the Jews have been singled out and persecuted these past 2,000 years?" asks an actor in the current off-Broadway play, "Between Two Thieves", adding: "Is it possible there is something in the Christian religion that may be responsible?"—

It is a question that has disturbed many Christian theologians—especially during the recent outbreak of swastika smears.

"The religious roots of anti-Semitism are still important," says Dr. John C. Bennett, dean of faculty at the Union Theological Seminary, who is an ordained Conrgegationalist minister and a longtime professor of theology.

Dr. Bennett was commenting at an American Jewish Committee seminar on the results of a Yale Divinity School study that analyzed Protestant teachings. "But the main theme of my comment," says he, "is that while Christian teaching does contain elements which stimulate anti-Jewish prejudice, it does have within itself the needed antidotes for this prejudice."

Self-criticism in such an area is manifestly delicate and even touchy. But it is characteristic of Union Theological Seminary and John Coleman Bennett that both are in the habit of coming to grips with problems—not evading them.

The Seminary, at 120th St. and Broadway, has graduated thousands of Protestant ministers, missionaries and scholars since its founding in 1836 and has been one of the great cultural landmarks of freedom of inquiry. Dr. Bennett, a Seminary graduate in 1927, has been a professor there since 1943. He is also an author, editor and a vice-chairman of the Liberal Party.

Dr. Bennett believes there is a minimum of conscious religious hostility in Christian teachings about the Jews. Nevertheless, he says, "there is a religious conditioning of Christians and, more broadly, of Gentiles who are influenced by Christianity and who think of themselves as "belonging to a Chirstian' majority, which prepares them for a negative attitude toward Jews.

"Starting with this bias against them," he says, "they then become a target for reasons growing out of the social situation. This negative attitude may be extremely vague; it may be almost unconscious; it may seldom be explicitly religious. It is fed by the images and suggestions which are present in some of these [religious] lesson materials, but even more by a second-hand transmission of images and slogans apart from a total Christian interpretation."

* * *

The Yale study reported that a leading source of tension was the generalization that Christ was crucified by the Jews, even though most Protestant lesson books stress that the political responsibility for Christ's death belonged to the Romans who ruled Palestine at the time. And from a religious point of view, Dr. Bennett notes, Christ died for the sins of all humanity.

Dr. Bennett fears that secularized bits of Christian teaching can do great harm both in this area and in the struggle against color prejudice—unless counteracted by true Christian teachings.

"There should be continuous repentance for the Christian of anti-Semitism in its many degrees," Dr. Bennett tells his co-religionists. He wants continuous criticism of the tendency to deal with people as abstractions instead of as human groups. He would also have more emphasis on "the civic contribution of the Jews, who as a minority group are often more sensitive to problems of justice than the 'Christian majority."

He is also a vigorous critic of those Protestants whose constant attacks on the Catholic hierarchy has given the church-state separation movement an anti-Catholic coloration. "You've got to give full weight to the liberalism in Catholicism," he says. "I believe that the most important single corrective of prevailing Protestant stetreotypes of Roman Cahtolicism is for people to realize that the idea of Roman Catholicism as a universal monolith is quite false."

* * *

John Bennett, a youthful man whose appearance belies his age of 57, was ordained in the Congregationalist ministry in 1939. He was born July 22nd, 1902, in Kingston, Ontario, the son of a Presbyterian minister. "But I always feel so irrelevant about my Canadian birth," he says. "My family was up there just on vacation." He grew up in Morristown, N.J., and attended Exeter, Williams and Oxford before entering Union Theological.

He and his wife, Anna, live in faculty quarters on the campus. Their daughter, Elizabeth, a Barnard graduate, is now at the University of California; son John is a Columbia graduate, and their youngest, William, is at Harvard.

Dr. Bennett is coeditor with Reinhold Niebuhr of "Christianity and Crisis," and incisive journal of opinion on current affairs, and he maintains his interest in the Liberal Party. "But I'm not a good politician," he mourns. "I can't find enough time for politics."

He thinks too few ministers get involved in public affairs. "The Church does take positions on matters of broad interests, and it should not be involved in. partisan affairs," he says, "but it should encourage individuals to get involved."

After The Olympic Games

Where Are The Jewish Tennis Players?

BY ANGELA BUXTON SILK

Former Wimbledon Women's Singles Finalist

London, (JCNFS).— Browsing through the list of entrants' names in the Covered Court Championships at Queens Club, made me think of the Jewish tennis players who were conspicuous by their absence—this year there was not one single entry in either the women's or men's events! Surely tennis is a pleasant enough sport for Jewish youth to want to be connected with it? Stanley Kennett, twice Australian Jewish champion, now living in England, even calls tennis a Jewish sport. "Back home the Yiddishe Mommas encourage their kiddies to play tennis in their spare time in preference to other rougher games such as football, etc."

Stanley, one of the very few really good Australian players to take up residence in Britain, has very strong views on tennis organisation particularly where Jewish tennis is concerned. Melbourn-born and bred, and ranked second only to Neale Fraser as an Australian junior, Stan recognises the fundamental differences — not between the once-yearly events, such as Wimbledon, and the Australian National Championships—but of what lies behind them in each country.

"Not enough encouragement is given to juniors en masse, he remarked. "One Christine Truman is not enough. In the local club at which I play, even members are treated as equals, and in the more promising cases, they are given even more privileges than the fully-fledged seniors. For instance, on a busy club day, a court would be allocated for the use of a handful of aspiring youngsters. All tennis players in Australia realize that the future prestige of both club and country depend on their junior ranks. One, therefore, sees them frequently, becomes familiar with their type of game, their names, and often plays with them. Here, at the loca club at which I play, even though I am told it has a large junior section, I cannot remember ever seeing a junior on the courts."

Quoting from by own difficult experience as a youngster, I argued: "But surely if the youngsters are given too much opportunity, it tends to take away their desire for achievement". "The proof of the pudding is in the eating," he said. "Which country do you think has the finest crop of juniors year after year?" Stanley added: "As for Jewish teenagers here, they seem to have a great deal of spending money, with more sophisticated ideas than to enjoy and exploit a simple game of tennis. Watch out for my younger brother, Peter, aged 13, who already has a string of junior titles to his name back home."

Rather despondently my mind reverted to the Queen's Club matches once again, and the never-ending struggle in progress between Ann Haydon and Angela Mortimer in the final of the ladies' singles . . What had happened to Jewish representatives Carol Levy and David Gordon this winter that they had not entered? Both are Wimbledon standard. I found out that David has just started a new trainee management course with a large industrial concern, and his tennis is now confined to weekends.

Carol Levy, on the other hand, has emigrated to the United States. While embarking on a new career with B.O.A.C. in Chicago, she is virtually cut off from all competitive tennis at the moment. Her thoughts, however, are obviously still with the game, as she writes in her letters of her hopes for the Maccabiah tennis championships in Israel in 1961.

And so during the last few winter months Jewish tennis finds itself temporarily in the doldrums; is there not a small band of youngsters somewhere who, with a little encouragement are prepared to work at the game and try and fill the gap?

Letter From Jerusalem

TELEVISION FOR ISRAEL — WHEN?

BY ARTHUR SAUL SUPER

The battle for the introduction of television is now fairly joined in Israel, and the announcement by the Prime Minister, Mr. Ben-Gurion, that commercials will henceforth be introduced into Government radio services indicates the shape of things to come.

When Mr. Harry Zinder, Director of Israel's Broadcasting Services, returned from Europe a few weeks ago, he precipitated the crisis by announcing that sooner or later (sooner if he could help it) Israel was bound to have television. Mr. T. Kollek, Director-General of the Prime Minister's Office, has stated that Israel could not permanently reject this best of audio-visual means of promoting the integration of returning exiles; while Mr. A. Hirschberg, of the Ministry of Commerce and Industry, suggested that the vast appetite of television for films would give a needed boost to the local film industry.

Mr. Bar Yahuda speaking in the spirit, if not the name of all the Left-wing parties, wanted Government control to ensure that TV did not fall into the hands of any one party. Others, equally vociferous, proclaimed that it would be a deadly political weapon to allow television to be in Government hands without the balancing factor of free competition. They darkly foresaw the first grim shadows of Orwell's "1984" in the prospect.

The opposition forces have not been slow to rally. Mr. Ben-Gurion is against TV, for he feels that we cannot go in for this luxury at a time when the slogan is to cut down consumer spending in the interests of security budgets and integration of unabsorbed immigrants. The cinema owners are organising a combined lobby against it, and have enrolled the Israeli Authors' Association and the film companies with them in a committee of action. Last year 32,000,000 visits to the cinema were made by Israelis, a record figure. But this was not sufficient to keep pace with the building of new cinemas. Now they calculate, on the basis of experience in other countries, that TV would cause a falling-off of at least 5,000,000 attendances a year. They claim this means ruin; not for large capitalists, but for many small investors and thousands of employees, many of them aged and infirm. They also warn newspapermen that revenue from TV advertising would cut into their income.

There has been a steady spate of letters to all newspapers on the subject. In answer to those who claim that TV can be a great educational force, one "Haaretz" reader writes bitterly: "We haven't found enough money for our present educational network. There are still 50 children in a class." Others claim that TV would be a boon to isolated communities on the borders. They are answered by those who calculate costs. Non-official estimates are that a station would cost $2 million to instal and $1 million to maintain, apart from programmes. Zinder claims that five foreign TV companies—among them three American and one British—have expressed themselves interested in starting in Israel. He says that it is quite impossible at this stage to give even a tentative estimate of TV costs.

Opponents of the proposal also point to the price of sets. A TV set, it is calculated would run to between I£1,200 and I£2,000. How many people can afford this? People, of course, would pay by instalments, and would find the money somehow! Example: a simple two-ring gas burner costs over I£200 here (with installation), and yet 250,000 homes out of some 400,000 already have them. Proponents of TV suggest that a set could be built at not much more than a good, large radio, and the rest is a question of taxes, about which the Government could do something.

Authors are concerned at the debasement of literary standards, which they say would certainly follow the introduction of TV. Writers will be feverishly turning out scripts and rubbish for rpogrammes and will forget, or not bother, to write properly. In evidence of this, they point to the fact that in the recent competition for scenarios, 300 scripts were entered, which is almost ten times the amount of serious works eligible for consideration for any important literary prize. But even more serious will be the falling-off in the reading of good books. Parents' bodies are worried about the inroads on their children's studies. They quote surveys from abroad, which show that children spend at least two hours a day in front of TV sets.

Zinder has stated categorically, however, that there is not the slightest intention of importing Western film or "quickie" thrillers to fill up gaps in programmes. TV in Israel is envisaged for a few hours a day only, with commercials, if they are permitted, under rigid control. Documentary films will be used in place of Westerns and that type of entertainment. Protagonists of TV here claim that it is a mistake to imagine that low I.Q. shows are needed to hold the masses to television. This may be so where the screen is saturated with twelve to fourteen hours a day of telecasting; only a few hours a day of good programmes should hold the interest of audiences sufficiently even to satisy advertisers. Those who debase TV underestimate the attraction-power of this audio-visual, medium and have never given good taste a chance to develop.

One suggestion has been made that TV could gradually develop a kind of high school and university of the air to help to implement the present intention of the Government to make a quick step forward in secondary education for all. In this connection the thought is advanced that a TV high school might weaken the monopoly of the dissident High School Teachers' Association, which has been causing the Government so much anxiety in recent months.

Many serious critics have expressed concern for the future of Israel's theatre under the impact of TV. They claim that this medium faces a hard enough struggle as it is, to pay its way and to maintain standards which TV might easily debase. On the other hand, supporters of TV say that for the first time in history Hebrew actors will be able to command a decent wage.

Most critics of the proposal, however, seem prepared to concede that TV is bound to be introduced sooner or later. All they hope to do is fight a delaying action until such time as the country is able to afford what is, after all, a luxury. While not affirming that Israel will have TV, Zinder states that they are planning and making detailed inquiries, as though they were working toward a definite target of two or three years ahead. The reason is that the broadcasting services do not wish to be suddenly confronted with a decision for a certain deadline for such services. Such a situation would be bound to make costs rocket sky high.

Meanwhile, a few fans who are unable to contain themselves have succeeded in getting freak reception with sets in certain parts of Mount Carmel and have been regaled with TV Beirut and even Saudi Arabia, while immigrants from the U.S.A. and Canada now punctiliously include a TV set in their Customs' declarations.

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UN Report

STORM WARNINGS — By Joseph P. Lash

There was a pre-Sinai feel to Dag Hammarskjold's news conference yesterday. Perhaps it was his choice of metaphors. He was again speaking of the need first of all to break "a chain reaction" in the Middle East "as I do not believe that we can change overnight the basic atmosphere (of general distrust) to which I referred."

The last time the Secretary-General spoke of the need to break a "chain of reactions" in order to arrest the trend toward war, was in the spring of 1956, a few months before Sinai.

The pre-Sinai feeling was strengthened also by his description of the Middle East situation as one with symptoms that indicate a deterioration: "I do not mean that we are, so to say, sliding downhill, but we are falling back to a position where we have been before and from which I thought and hoped we had departed forward." Many thought he was referring to the position before the Sinai events.

His gloomy observations were provoked by a series of disturbing development s which only the presence of the UN Emergency Force and Israel's military prowess have kept from turning into a full-b'own war crisis:

¶ Despite Hammarskjold's efforts, President Nasser is hardening on the issue of barring the Suez to Israeli cargos and shipping.

¶ The Arab states are going all out to prevent Israel from using the waters of the Jordan to irrigate the Negev Desert.

¶ The competition between Neser and Iraqi Premier Kassem for Arab leadership has taken the form of each seeking to outbid the other in anti-Israeli belligerence.

¶ The economic boycott is being tightened and Nasser invites Kassem to show his devotion to the Arab cause by sending his army to join the UAR's on Israel's borders.

There are clashes in the demilitarized zones between Israel and Syria.

He was doing his best, Hammarskjold said, "to keep this situation on the rails" but "some quarters" tended to forget that the Security Council also had responsibilities.

* * *

On Wednesday President Eisenhower had kissed off the U. S. pledge to insure freedom of shipping through the Suez by saying, "This matter has been up in the UN." The week before, Secretary Herter said the U. S. was stil hopeful Hammarskjold would work out a "modus vivendi."

But the UN has little power apart from what countries like the U. S. are willing to provide. Hammarskjold without the backing of member states, especially the great powers, is a secular pope without divisions. The U. S. was giving Hammarskjold its full support, Herter said, but Hammarskjold cast doubt on this. He expressed the hope that admonitions about UN responsibilitie "will be followed, on the part of those who have made the statements, by appropriate reactions and actions in the UN and in support of the UN."

The Secretary-General's performance suggested that he strongly favored Security Council consideration of the new dangers.

* * *

He sees no other way to break the new "chain reaction" than "the time-honored one which has ben recognized by the Security Council again and again: to strengthen the hand of the UN and for the UN to stick to its guns."

Presumably he means compliance with the armistice agreements, of which he has called the first and second articles "musts." Article One among other things excludes the planning or threatening of "aggressive action" and establishes the armistice "as an indispensable step forward . . . the restoration of peace in Palestine."

The reaffirmation of these articles by Israel and the Arab states before the Security Council could do much to clear the air. An Israel-Arab non-agression pact could be the way to break the "chain reaction" once and for all.

Report From Washington

The Trouble With Jewish Ideologies

WASHINGTON — The trouble with diverse ideologies in Jewish life is not that they exist — but that they're unwilling to be "on speaking terms" with each other. This is the blunt-spoken charge of Rabbi Morris Adler of Detroit, a prominent leader in the Conservative movement.

The effect, Dr. Adler says, is that the multiple theological and organizational loyalties among the American Jews, which could bring "mutual enrichment and enlargement," instead have produced an abundance of "controversy and acrimony."

His plea, in an article in Jewish Heritage, publication of B'nai B'rith's adult Jewish education program, is for some "creative conversation" among all elements in Jewish life.

"A system of belief or opinion is not meant, in a democracy, to imprison its adherents incommunicado behind the picket fence of its particular creed or outlook," Rabbi Adler asserts.

"What prevents diversity from crumbling into chaos and divisiveness is the dialogue which is carried on between different political parties, ideologies and social philosophies."

RIVALRY AND CONTROVERSY

But instead of "dialogue," he says, the disparate groups in Jewish life are each "engaged in a monologue, neither talking with other groups nor listening to them."

As a consequence, "controversy grows out of the rivalry of competing agencies, national organizations and religious institutions. It is a war between corporate mechanisms, a struggle between institutional imperialisms, a clash of organizational absolutes."

"The fight is for expansion, prestige, and power, and is not related to any philosophy of which an organization is presumably the instrument.

"One institution berates another, one movement dismisses another, and each acts with bland disregard of the position or, for that matter, the very presence on the Jewish scene of any Jewish body other than itself.

"Each claims to provide for all the religious and communal needs of all American Jews . . . so we may have Orthodox medical schools, Conservative museums, and Reform archives —each claiming as its constituency not one denomination of Jews but all American Jews.

"The attempt is not to win disciples, and cultivate adherence to a particular philosophy and ideology," he continues, "but to gain formal members and annual contributors. Such a goal obviously does not call for a 'dialogue."

CRITICIZES WOUK

Dr. Adler criticizes Herman Wouk's best-selling book, This Is My God, in which the author presents his Orthodox view, as an example of the "wholesale dismissal of all opposition".

"Wouk renders any serious consideration of other views unnecessary by the simple device of impugning the motives of those who subscribe to them."

"One finds this author's attitude dripping with a fatty complacency and a smug self-righteousness which would hardly commend the quality of the religious spirit out of which he writes," Dr. Adler adds.

Nevertheless, all Jewish groups are needed, Dr. Adler concludes. "The sober truth is that no single wing of Jewish religious life and no one national Jewish organization of whatever stripe, can adequately deal with the whole perplexing and intricate problem of meeting the challenge of the modern world to Jewish life."

TORONTO PICTURES

RABBI ROSENBERG NARRATES SABBATH SONGS

The Sisterhood of Beth Tzedec Congregation have published a 12" long-playing record of Sabbath Songs, which is available through the Sisterhood Gift Shop. Rabbi Stuart E. Rosenberg is the Narrator; Joseph Cooper the Cantor, accompanist is Gordon Kushner. Titled, "At Home with the Sabbath", the purpose of the record is to familiarize families with the songs, traditional to the celebration of Sabbath. Pictured above, from left to right: Celia Airst, Pearl Klebanoff and Shoshana Shier.

You And Your Children

BY SIMON YUDKIN

TWEENAGERS

About Modern Barmitzvahs

It must have been so much simpler in the old days. When a boy was 13 he had a Barmitzvah and there he was. "Today you are a man." A fully accredited member of the community. Nowadays a Barmitzvah is just the beginning. Now we have that long process we call adolescence and which goes on till 19 or more.

We let them loose a bit at a time before that, of course. They can go to "X" films at 16, learn to drive a car at 17, be called up to the Army at 18, but we don't call them adults, legally that is, until they are 21. A great many of the difficulties of adolescence are connected with this long period from the time a child becomes biologically mature at around 12 to the time he becomes ready to take his place as a real member of society.

Of course it wasn't ever really simple, because the early stages of adolescence must always have produced their own problems. Both boys and girls suddenly find themselves much more concious of their own physical characteristics and are bound to be embarrassed by them. Rapid changes in size and shape produce inevitable c'umsiness and awkwardness until the children get used to their new height and shape..

Maturity has also always brought another big problem with it; the problem of becoming an independent person, and stopping being a child and becoming responsible for oneself. It is in this especially, that our complicated society makes such demands on the children because being independent is so much more difficult.

So while the early part of adolescence consists mostly of awkward diffidence, children at the same time already begin to fight for their independence. The later stages of a dolescence are full of this fight. It is really rather a pity that children from 13 to 19 are all lumped together as "teenagers." 18- and 19-year-olds haven't much time for the 13- and 14-year-olds. But they are all "Tweenagers" because throughout these years they are still oscillating between childhood and adulthood.

But although adolescents want to be independent, and indeed they must, it isn't always pleasant for them and they are not even sure always that they want it. The security of childhood is very attractive. And so we get violent swings: outbursts of revolt followed by, or sometimes even almost accompanied by, quite childish behaviour. They become aggressive, pushful and assertive, then a little while later they realise how much they still need the support of their families but find it difficult to ask for it.

It is not really very different for girls than for boys. Girls start earlier and become mature a year to two earlier in all respects. But the awkwardness and revolt are both there, though girls may be more prepared to show when they need help.

Our own job as parents is first of all to recognise that there are these two very important stages, the early one of physical awareness and embarrassment, and the later one of revolt combined with continued dependence. We should try not to grumble about our children being inconsistent when they are at one and the same time grown up and childish, because we ourselves often treat them inconsistently, too. "You can't do that yet, you're too young" on the one hand; and "You shouldn't do that, you're quite grown up" on the other.

What do adolescents need from their families? First of all, a set of standards and an assumption of the idea of responsibility. No matter how much they may revolt against these standards and ideas they need them to fall back on when they want to. They also need their family to accept them as they are, moods and all, shyness and all, revolt and all.

But adolescents also need things from the community as a whole. They need acceptance here too, not patronising, not just critical, but challenging, offering them responsibilities and opportunities and expecting them to respond to the challenge. Who is the community, do you say? Who but ourselves, and other parents like ourselves.

FRATERNAL ORGANIZATIONS ELECT LEADERS

125 Representatives of Societies, Landsmanshaften and organizations attended a festive election meeting of the United Organizations for the Histadrut on Saturday, February 20, 1960. The Guest speaker was J. Rabinowitch of Montreal, National Executive Director of the Labor Zionist movement of Canada. A musical program was presented. Mr. S. Bierstone was elected president for the coming year. The United organizations for the Histadrut are now in the process of raising $50,000.00 towards the Museum in Lachomei Hagetaot. A feature of this project will be a Memorial Book which will be placed in the Museum and inscribed with the names of societies, organizations, etc., honouring their fallen brethern in Europe. Chaver J. Egit has been appointed Fraternal Director and will carry on with the work in the Societies.

Standing - Left to Right: George Steinhouse, Executive Director, Central Region; H. Cooper, Vice-President; J. Bengall, Vice-President; M. Epstein, Vice-President; G. Schneider, Vice-President; J. Egit, Fraternal Director. Seated - Left to Right: M. Stern - Treasurer; Mrs. M. Winter - Recording Secretary; S. Bierstone - President; Mrs. I. Pasternak - Fin. Secretary.

Arab League & Nasser

(Continued From Page One)

headed by Dr. Farid Zeineddine, Deputy Foreign Minister, took position that the Palestine territory should be regarded as an entity to become the basis for a future republic of Palestine.

Jordanian delegates, headed by Foreign Minister Moussa Nasser, held to the view that Jordan was heir to Palestine and that its citizens were entitled to Jordanian nationality.

Talks on River Bog Down

Discussions on the Israeli "conspiracy" to divert Jordan River waters never made substantial progress. Lebanon proposed cutting off one tributary of the Jordan and urged the Kingdom of Jordan to divert another branch. But Jordan opposed such a move on the ground that it would affect water supplies.

The Cairo's Government was cool to counter-diversion plans because they might establish a precedent for outside countries—the Sudan, Ethiopia and Turkey—whose lands feed the Nile and Euphrates. The Arab Republic expects to use the waters of those rivers increasingly.

The statement said Israel's intention to divert Jordan waters was act of aggression justifying "collective Arab action in self-defense." The Council recommended that Arab countries speedily exploit Jordan waters "to their advantage and and to the advantage of Palestinian Arabs."

While the tripartite declaration, which has been in the news recently during Israeli Arab border tensions, was not mentioned in the League's statement, one resolution was plainly directed against it. This read:

"Any form on interference in the affairs of the Middle East in connection with the Palestine question that does not conform with the spirit of the United Nations Charter will only increase the danger of war in the area and lead to more complications."

The statement said a special committee of five experts to plan Arab action on Palestine would be set up under the chairmanship of the League's secretary general, Abdel Khalek Hassouna.

A MEMORABLE B'NAI B'RITH EVENING DEMONSTRATING SPIRIT OF BROTHERHOOD

CRIPPLED CHILDREN WITH TORONTO MAPLE LEAF STAR BILLY HARRIS, AND THEIR HOSTS GEORGE ALTMAN AND CHARLES L. RUBENS, OF B'NAI B'RITH.

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German Policy

The appearance of the White Paper just published in Bonn on the swastika and neo-Nazi antisemitic incidents in Western Germany so soon after the events will be welcomed as demonstrating the German Government's efforts to collect and present a true picture of the situation and analyse the causes which led to these events. What the White Paper, however, does not present, and which may still emerge during the debates over it in the Bonn Parliament, is whether the Government has decided on any clear policy to prevent a recurrence of these acts of hooliganism.

The analysis presented shows that at least one-fourth of the nearly 700 incidents which occurred between Christmas Eve and the publication of the White Paper, were imbued by antisemitic or anti-democratic motives. Further, and this is very important, a large percentage of the anti-Jewish outrages were committed by young Germans. If in the case of the older culprits one can explain their acts, as does the White Paper, by drunkenness or dislike of democracy because they have tested another system of Government, this explanation can certainly not apply to the young. In their case the root of evil must be looked for in the failure to educate them in the ways of democracy.

Another shortcoming in the White Paper is its failure to explain why this rash of swastika painting should have flared up as suddenly as it did. If, as the White Paper concludes, there was not central direction either from the extreme Right or from the Communists, how could it happen that so many incidents should have occurred in so many places in the course of a few weeks? Perhaps this, too, will emerge more clearly in the Parliamentary debates and further evidence which the Social Democrats claim to have on this grim subject.

While the Bonn Parliament is discussing the White Paper on the antisemitic incidents, the House of Commons has this week paid timely attention to the position of Dr. Oberlaender in Chancellor Adenauer's Cabinet. There have been demands here, as indeed in Germany and in some other countries, for his dismissal. As a result of these demands, due to allegations that Dr. Oberlaender was involved in the notorious Lvov pogrom, the Parliamentary Group of the Christian Democratic Party in Germany appointed a committee to investigate his past. But while Dr. Oberlaender's actual connection with this terrible massacre may still be in doubt, his past as an implacable and vehement Nazi is no longer denied. There is ample proof of his role as Liason Officer for the German Military authorities with the Ukrainian Nationalist gangs who were actively engaged in the Lvov executions. Not even Dr. Oberlaender has even been able to deny what he wrote on the eve of the war and later about the German mission in the East, about the purity of Nordic blood, or his justification of the use of Jewish slave labour in Poland.

Having collected and presented an analysis of the antisemitic incidents, the German Government should not draw the necessary conclusions. One initial step would be to dismiss from their high posts all those tainted with the Nazi past whose presence is a constant insult to democracy. Quite apart from the findings of the investigation committee of Dr. Oberlaenders' part in the Lvov pogrom, his Nazi past alone condemns him and disqualifies him from holding any office in Dr. Adenauer's Cabinet.

When An Arab Tells The Truth

U. S. Congressman George Kassem (a Christian of Lebanese origin) who last month visited the country of his parents, Lebanon, and other Arab States, gave an interview to the Lebanese press, which reported the Congressman's reply to a question on Palestine as follows :

"The establishment of the State of Israel was for the purpose of making peace in the Middle East."

Congressman Kassem was invited to speak before the Lebanese Parliament. He said he was thankful to see the congress of the country of his fathers. Attending this session of Parliament were only half of the deputies present; the only member of the Government who attended was the Prime Minister Mr. Rasheed Karamy.

Deputy Munir Abu-Fadel (Moslem Shiite) attacked Congressman Kassem for his statement to the press. He also sent him a cable asking for a confirmation of this statement. The deputy said he would ask the Government to prevent Kassem from returning to, or ever entering Lebanon, "since a person who makes propaganda for Israel should not be allowed to come back." Abu Fadel also said he would boycott all receptions given in honor of the U. S. Congressman.

(Kassem returned to Beirut after a two-day stay in Baghdad.) The deputy also said he could ask the government to delete the speech of the Congressman to the Lebanese Parliament and that he will ask all his colleagues (deputies) to do the same.

The cynical thing about all this is the way an Arab Moslem paper reacted to this wise oral cancel:

"This American Congressman (Kassem) was working as a spy for America, and was performing a service for Israel. He was caught during the Palestine Arab War by the Arabs (in Deir Yassin). He had a Jewish name, and some unconfirmed information says that he was in the terriorist organization of Israel."

Our Yeshiva High School

Tomorrow, Saturday night, the Ner Israel Yeshiva High School will hold a Melavah Malkah with the participation of Rabbi Dr. Moses Burack, of Philadelphia. The purpose of this festive gathering is to call the attention of the leaders of our community to the problem of higher Jewish education.

The establishment of the Ner Israel Yeshiva High School is certainly a step forward in the direction of the upbuilding a complete Jewish school system in our city. The Yeshiva High School is a beginning, an important beginning, in this direction.

We believe that the Melavah Malkah will help consolidate the new Yeshiva High School which commences a new era in our community life—that of Jewish High Schools for the youth, boys and girls.

The next task facing us is the establishment of a High School for girls, as well. For Jewish education certainly is not limited to boys and young men. The Jewish equation of the woman is not less important.

GET YOUR HAND OUT OF THERE!

Jerusalem Post

Letter To The Editor

Memo To British Labor Party

Dear Editor:

The decision of the British Labour Party to take measures of reprisal against the Union of South Africa, raises another example of racial persecution which seems never to have bothered Labour leaders. For the last 14 years, the "Arab League" has been carrying on a racial boycott against Jews. At the beginning the anti-Jewish character of the boycott has, for foreign consumption, been sugarcoated with an "anti-Zionist" flavour. But as the world's tolerance towards anti-Semitism became "fashionable" again (with police protection being afforded to its propagators in Washington D.C.) this sugarcoating is no more necessary.

Works of art, records and films by Jewish artists along with Jewish tourists are now banned from Arab countries as well as Jewish members of the diplomatic corps and military personnel. Firms even partly owned by Jews or having Jews among its staff are "black listed."

"Arab League" countries have become a hotbed for Nazi criminals. The most wanted Nazi escapees are in the service of Nasser and other Arab countries. The following is an incomplete list of known Nazis serving the "Arab cause": Johannes von Lehrs, of the Goebbles propaganda ministry, Hans Appler, of Julius Streichers men (in charge of Egypt's "psychological warfare"), Leopold Klein, ex-Gestapo commander of Warsaw, under death sentence by a Polish Court, Ludvig Heider, a Nazi newspaperman, in charge of the Arabic edition of "Mein Kapmp" now a best seller in Egypt, Ludvig Zind, escaped after being tried by a German Court, Joachim Daemling Gestapo commander in Dusseldorf, Heinrich Zelmann, Oscar Dirlwanger, top Himmler aide, instructing Egyptians in guerila warfare. Other SS & SA personages working for UAR are: Wilhelm Voss, Moser, Buble, Bender, Hilthofer, Manz and recruiter Willi Adami.

Adolph Eichmann, who is responsible for the racial extermination plan, too has found refuge in the Arab League area, waiting for an opportunity to finish off his job, when the "victorious" Arab armies will conquer Israel. Another defector to Egypt is Dr. Eisele, the physician wanted for "medical" crimes.

One of the direct results of the presence of the above Nazi "advisers" was the despatch of killers ("Fedaiyun"), mostly discharged criminals, into Israel to murder Jewish civilians in their homes and ambush passers by on the roads.

What was Labour's attitude towards this bloodstained racialist campaign?

For all we know - tacit acquiescence. Moreover, when Sir Anthony Eden, the Godfather of the "Arab League" and the author of the antiIsraeli "Guildhall" program, could bear the hurt no longer and decided to take action against the dangerous congestion of Hitlerite virus threatening the peace of the Middle East - Labour sided with those responsible for racial persecution under Nazi instruction.

Yours sincerely
A. Yerushalmi

Reports On A Global Journey

New Friends Of Our People

By Dr. Israel Goldstein

Strictly speaking, the new Africa starts with the North African countries: Tunisia, Algeria, Morocco, Libya, Egypt. Except for Algeria, which is in the throes of cricis and decision ,all have achieved independence. Their relations with Israel range from Egypt's conspiratorial hostility to Tunisia's half-hearted identification with the Arab front.

In the rest of the continent, however, Israel has been making friends and developing constructive relations. Ghana, Liberia and Nigeria are outstanding examples.

Israel's first venture in cooperative relationship with a young independent nation struggling to achieve economic viability was Burma. Israeli experts began working there five years ago in agriculture, industry, housing and road-building.

The experience of Israelis in Burma has ben successful for a number of special reasons. Israel's economic problems in the early stages of its own independence and its pattern of government were more akin to conditions in Burma than in the U. S. or Britain. Moreover, in an atmosphere of a cold war it was at times easier to accept advice and help from a small country than from a great power. And there was less red tape involved in dealing with Israel than with a big power.

* * *

The same considerations played a part in the rectivity of Ghana, Liberia and Nigeria to Israel's participation, in association with local capital and labor, in their economic development. (It is noteworthy that while in Ghana the work is being done mainly by the Solel Boneh, an arm of Israel's Histadrut labor federation, in Liberia it is being done by an Israeli's private firm. Thus both sectors of Israel's economy are representetd in the economic development of the new Africa.)

In Accra, capital of Ghana, Israel's participation is particularly evident in the impressive new building which serves as the headquarters of Nkrumah's political party, in the establishment of the Nautical School, and in the development of the Black Star shipping line. Prime Minister Nkrumah's private yacht is officered by Israelis. It was a curious experience to hear modern Hebrew spoken on the Prime Minister's yacht. The new Flying School and the engineering school at Ghana's Technological Institute are also headed by Israelis. Ghana has sent missions to Israel for training in agriculture and industry.

President Tubman of Liberia was not slow to emulate Ghana's example. The Ducor Palace Hotel, the first luxury hotel in Monrovia ,the capital, and the finest hotel in West Africa, has pust been opened. The Israeli firm which built the hotel recently also completed Monrovia's magnificent new City Hall and is currently working on the Presidential Mansion and the Treasury Building.

* * *

Native workmen are being trained by Israeli managers and foreman on the projects In Ghana and Liberia to develop their own initiative and capacity for becoming managers and foremen themselves. This is a new experience for people reared in colonialism, and is a factor in accounting for the goodwill toward the Israelis.

The feeling for Israel in Ghana is not limited to government circles in Accra. I found the same feeling of genuine friendship and admiration when I spoke to the king of Ashanti, a province in the north which has its own local government and is often antagonistic to Nkrumah. The king was uncommunicative and guarded on most of the questions posed, but when Israel was mentioned, his face lighted up with a smile and he expressed a warm tribute.

In Nigeria, on the threshold of Independence and by far the largest of the West African states, Israelis are now developing economic contacts similar to those in Ghana and Liberia. In independent Guinea and Sierra Leone there are small beginnings. Other parts of Africa, where the populations look up to Ghana as setting an example, may also call on Israel for assistance—always provided, of course, that President Nasser does not succees in his ambitions to create an all-Africa movement which he would control.

MEN OF AUTHORITY

Nehru in India, U Nu in Burma, Nkrumah in Ghana— these are three of the top names in the Afro-Asian world, three men whose places in the history of their nations are secure by virtue of what they have already accomplished.

They aroused in their people the passion for political freedom, invested the struggle with moral power, disciplined and directed an aroused nationalism toward political success, and guided the initial years of independent nationhood. (If Egypt's Nasser is not included in this company it is because neither he nor his country came within the purview of my observation.)

The primary purpose of my interview with Nehru in New Delhi was to talk about Israel, a subject on which I had been cautioned he might be short-tempered. Instead, I found him friendly and unhurried.

My introduction of Israel was in the context of an observation that agricultural cooperatives were being hotly debated in India as one of the pillars of the next five-year plan. There are strong views that they cannot succeed on a voluntary basis, and that if they should succeed it would lead to communism. I suggested that Israel's successful experience with voluntarily conducted agricultural cooperatives, without falling into communism, would be worth studying.

To that the Prime Minister replied that India had a great deal of respect and good will for Israel and was planning shortly to send a mission there to study the agricultural cooperatives.

When I raised the point that India had extended recognition to Isael years ago, but still had no diplomatic relations with that country, he said in effect that since he was hopeful of playing a helpful role sometime in the future in bringing about peaceful relations between Israel and the Arab states, he hesitated to take a step which might be regarded by the Arab world as unfriendly.

Nehru's place in India is unique. There is strong opposition to his exaggerated concept of neutralism in the face of provocation; there is considerable skepticism about his plans for solving India's internal problems. Yet no one else even approximates the moral authority he wields. India regards him as the indispensable man.

* * *

Although he was reportedly in retirement from politics at the time, my talk with Burma's U Nu took place at his office in the building of his political party. The subjects discussed were world peace, Israel and the U. S. His visit to Israel had left a deep impression; twice he asked to be cordially remembered to Ben-Gurion.

U Nu's most striking remarks were made in response to my request for a message to America. "Tell them they should have more faith in democracy." I asked him to spell this out. He obliged. The U.S. had the opportunity, when Chiang Kai-shek was in control of China, to bind him to a more democratic, honest, efficient regime, which would have preventetd China from falling into the hands of the Communists.

As for himself, U Nu said, he had proved his faith in democracy when in the early period of Burma's independence he met the threat of the Communists in his own country by appealing to the people in the name of democracy, explaining to them the meaning of democracy. Without any weapons except ideas, he said, he won the day. Hence his message to America.

* * *

When I was in Ghana Nkrumah was in Liberia, but Nkrumah is felt even in his absence. His statue in front of the Parliament, his visage on the coins, his name on squares and streets may convey the impression of a "personality cult." His friends, however, say that these are necessary means of impressing upon the people their newly won independence. The opposition complains of suppression. Nkrumah's defenders charged that this is not a loyal opposition.

In any case, Nkrumah's example is stirring would-be nationalist leaders in other African countries. And he has a vision of political independence, economic development and social justice for the entire continent.

Sermon For The Week

Appeal Oversubscribed

The current Sidra opens with a theme only too familiar to twentieth century Jewry, an "Appeal" to contribute wealth towards a worthy cause, an invitation by God Himself to the Israelites to participate in the building of His symbolic Dwelling Place among our people, the Holy Mishcan.

Most remarkable is the reaction of Moses to the overwhelming response to the invitation. When he was confronted with the tremendous offerings far in excess of the requirements of the building, he at once instructed that the "appeal" be declared closed and that no further donations be accepted. How strange this must sound to those of us accustomed to the high pressure technique of the contemporary world. Is an appeal for communal requirements ever really over-subscribed? Furthermore, were this unlikely contingency to arise, can we so easily imagine our energetic initiators so simply admitting the fact, and issuing a public proclamation that no more contributions be accepted? It is only too likely that ample use for the surplus offerings would be found.

Surely Moses was not so much worried that too much wealth was being expended upon the house of God, but rather he was anxious lest too much energy be absorbed in its physical construction. The danger lay in the very deep satisfaction that derives from good works. When Moses cried out "Enough!" he had in mind the precious currency of spiritual enthusiasm, which was not to be utterly spent on the first work that caught the imagination of the grateful Israelites.

Unfortunately our generation lacks leaders with such perspective and courage. Working for the synagogue is too often synonymous with toiling exclusively for its material welfare. Time, energy, and organization seem to stop short at this point. Comparatively rarely do we have business-like meetings convened to discuss the most effective means to counter ignorance and the laxity of religious observance. How often do we hear of dynamic campaigns against the profanation of Shabbat, or of a sustained drive to encourage attendance at synagogue, carried through with that vigour and efficiency which we normally associate with fund-raising drives?

The sad consequences are all too evident. New edifices spring up on all sides whilst older buildings are modernised and extended. Yet we still await the resultant revival of Torah learning or any perceptible impact upon the religious spirit of congregations. Perhaps, after all, the presence of God was more apparent in the humbler dwellings of our parents and grandparents.

A commentator remarks that despite the pronounced modesty of this temporary Mishcan as compared with the splendour of the subsequent magnificent Temples of God, these later edifices did not facilitate the earlier extraordinary spiritual experiences. The truest measure of spiritual potential is not merely quantitative, and the secret of the superiority of the humbler effort might well be linked with the deliberate restraint exercised by the wise leader.

A Curious Tradition

In Saragossa It's After Purim

Saragossa Jewry, like other medieval Jewish communities, used to rely on the king for protection. Whenever the King of Aragon visited the Jewish quarter (the so-called Judceria), the rabbis and dayanim would meet him in procession carrying 36 Torah scrolls—three each from the twelve synagogues of the city—in richly ornamental silver cases.

One day, so the story goes, the rabbis of Saragossa held a secret conclave, at which they decided that the use of Torah Scrolls for honouring an image-worshipping king of flesh and blood was wrong.

Instead, they resolved to render the customary homage with empty Torah cases. For some years this practice was maintained without any outsider getting to know about it. Eventually, however, a baptised Jew called Hayim Shami (who changed his name to Marcus), betrayed the secret to King Alfonso V, who decided to visit the Juderia and to mete out severe punishment to the whole community if the charge proved correct.

During the night preceding Shevat 17, 1420, the legend continues, all the beadles of the twelve synagogues had identical dreams, in which they were told by the prophet Elijah that they must immediately repair to their respective synagogues and secretly place the Torah Scrolls in the empty cases. Having awoken from their dream, they did as they had been bidden.

On the following day, the king suddenly made his appearance at the Juderia. The rabbis and dayanim hastened to meet the king with what they believed to be empty Torah cases. When Alfonso demanded to be shown the Scrolls inside the cases, the rabbis almost fainted with fright; but as the cases were opened one by one, the Scrolls were duly discovered in their proper places.

The king thereupon ordered the apostate Marcus to be hanged for calumny and his body to be cast to the dogs.

In memory of this miraculous escape the Jews of Saragossa observed Shevat 17 (this year February 15), as a kind of local Purim festival. The account of the deliverance was committed to writing in the so-called Saragossa Scroll, which was apparently recited on the anniversary of the event.

The Scroll has often been copied, not always by expert scribes.

It was written in Ashkenazi script on brown deer parchment, probably in the late nineteenth or early twentieth century.

A Plan For Action

Boycott Encouraged By Failure Of Counter - Action

BY DAVID PORTER

Failure on the part of the Free World to react properly to the violation of the Constantinople Convention and the UN Resolutions, have encouraged and enhanced the illicit Boycott, which has assumed the proportions of a tacitly recognized blockade imposed with impunity against Israel first, and later against Britain, France and other nations.

The following are some of the indications that the Arab rulers, far from taking heed of the above cited resolutions, were rather intent on further aggravating their blockade:

1. **Egyptian artillery fired on ships passing through the Tiran Straits. The ships fired upon included the American vessel ss "ALBION" carrying relief grain for Jordanian Government (fired upon early in 1953), the Italian ship "MARIA ANTONIA" (early in 1954) and the British vessel ss "ANSHUN" in 1955.**
2. **The Israel cargo ship "BAT GALIM", carrying a load of lumber and food from Eritrea to Haifa, was seized on September 28, 1954, and never released, in defiance of a UN resolution. Now the UN Secretary General had to give up any hope of negotiations with Egypt.**
3. **The Saudi-Arabian Government, supported by other Arab governments, has declared the Aqaba Bay an "Arab waterway" and threatens to stop all passage in the Bay by force.**
4. **Saudi-Arabian and Jordanian Governments have openly applied the Boycott to firms whose owners or managers are of the Jewish faith. This fact is documented by a number of letters from Saudi-Arabian importers to firms in Boston and New York, as well as by a Syrian letter to a Dutch firm.**

The "Foreign Commerce Weekly" published by the U.S. Department of Commerce of March 5, 1955, reports:

"Saudi Arabia intends to Boycott all Jews or Jewish-directed firms from trading with that country, according to information received by the Bureau of Foreign Commerce. This new policy clearly extends the provisions of the existing Boycott against firms having branches, assembly plants or general agents in Israel, as well as firms having shares in Israeli companies. Implementation of the new policy will be accomplished by Saudi Arabia consulates who are responsible for regulation of commercial invoices and certificates of origin."

5. Arab dictators and governments have refused to participate in the Middle East Food and Agricultural Organization (FAO) if Israel were to sit in this Committee and the U.N. would not challenge their position. Israel has been, accordingly, forced to sit in the European Committee and is denied the services of FAO's and Middle East's Locust Control Commission. As a further result, the extensive farming and agricultural development experience gained by Israel, is denied to the Arab states, and effective pest control in the region is seriously crippled.
6. Arab Governments and dictatorships refuse to participate in the Regional Council of the World Health Organization if Israel were to participate. Again, the U.N. yielded to this blackmail and the Arab countries, whose population suffers from diseases which Israel has successfully stamped out, are denied the experience of Israel. This refusal to cooperate is reflected also in failure effectively to prevent hoof and mouth disease and other contagious cattle diseases which cause losses to both Arab and Israeli farmers. This line has now been extended to Morocco and Pakistan, although the two countries are seeking trade with North America, through Jewish firms, hoping that those firms will not repay in kind.

Experience has shown that resistance to the Boycott has, as a rule, been fairly successful. Most firms who have resisted the Boycott, not only have been cleared of any material damage, but, furthermore, have been able to enhance their trade and increase their respect even in the eyes of Arab firms trading with the West.

On the other hand, capitulating to the Arab Boycott usually invites stronger pressure against the firm that yields to it. It can safely be assumed that the Boycott feeds on its own success, which in turn, whets and spurs its own voracity. It is a fact that the yielding to Arab pressure by the oil-concessionnaires has been followed by a move on the part of Syria and the Lebanon, on whose territory the pipelines are installed, for higher annuities. Later it has been hinted that Saudi-Arabia will demand higher profits for oil prospecting.

Conversely, the U.S. manufacturing and trading firm "Pilot" has never yielded to pressure and made no secret of her intentions to disregard Boycott "regulations." Yet this firm has been able to announce publicly, that her trade in the Middle East has suffered no loss whatever.

THE BOYCOTT—AN INSTRUMENT OF WAR

For lack of other effective means, Arab leaders have made the Boycott an instrument of warfare, whereby the peace and stability of the Middle East are constantly endangered. The Boycott has created a virtual state of war in the Middle East which, as often as not, bursts into a full scale shooting war.

The Soviets have not been tardy in exploiting this situation and stepping in, with their specific motives to foment trouble and interfere in the affairs of most Arab countries. The Boycott with its warlike parapharnalia, was in fact the bridge over which the Soviet sinster machinations have found their way into the Middle East.

Again, by retarding the economic development of the entire Middle East and by imposing uneconomic expenditure on all countries of the Region, and by coercing all other factors trading with the Middle East to sustain unnecessary losses - the Arab Boycott perpetuates the low level economy and standard of life in the Region. This, in turn, renders most of these countries continously and incessantly dependent on foreign aid. Thus, it is mainly the American taxpayer that is expected to foot the bill for the Arab Boycott.

Certainly, the worst and most menacing aspect of the Boycott is the fact that it serves the purpose of Soviet domination The ever increasing infiltration to the Middle East of Russian influence plus Russian goods, mainly weapons, and Russian "instructors", is well-nigh pivotal in recent developments that have caused the Middle East to become the danger spot in world affairs.

Here the Soviets simply stepped into shoes of their Nazi predecessors. There are abundant documents to prove the fact, that in 1938-39 a full scale "arms deal", similar to that concluded with Czechoslovakia, has been negotiated between Saudi-Arabia and Germany. When the German vessels were already loaded with the arms, a German diplomat has intervened and stopped the despatch of the arms (see "Documents On German Foreign Policy" Vol. V, London Edition).

It transpires that the Soviets have been able to go even further than the Nazis, always exploiting the state of war created by the Boycott, with all obnoxious consequences for world peace which are being experienced ever since the notorious "Arms Deal".

The Swastikas on the Walls.

The motives and practices of the Arab Boycott represent a growing threat to international trade and, moreover, are constantly endangering peace and tranquility in the Middle East Region and beyond that all over the world. In a world ever more interdependent, the Boycott represents a major reaction from the concept of international solidarity and well-being through the free flow of trade and commerce.

The Boycott is a weapon that can be directed against any nation and which will stop before no boundary. Though Israel is presently the main target, it has already been employed against other countries. Racialism and xenophobia are bolstered up and illicitly spread all over the globe. Acquiescence in such practices is nothing short of yielding to aggression, such as characterized the Chambelainian appeasment of Hitlerism.

It is imperative that all peace-loving governments and people, who are conscious of the dangers inherent in the continuation and or toleration of the state of affairs created through the economic warfare, represented by the Boycott, should be alive to the dangers threatening the peace of the world.

In addition to the economic losses and complications that had already been caused, both to world trade and to the living standard of the peoples of the Middlet East, Soviet plotting, dominations have been paved the way for by Boycott. A dangerous conglomeration of racial discrimination, restraint of trade and threats to world peace are the necessary consequence of further aggravation of the Boycott.

The civilized world must rise immediately, with a view to putting an end to the above developments and restoring normalcy in the international relations involved and ensuring peace and freedom from Soviet domination to the peoples of the Middle East.

The Swastikas recently painted on many walls are, to a great extent, the result of the nonchalent complacency, with which the Jews all over the world and the civilised world have met the Boycott. The Nazi inspired and conducted campaign against the Jews and Israel, is part of a world conspiracy against the democratic world, led by the Cairo Nazi center.

The sooner this is realized the better.

Toronto Oleh Regel Guests Of Rome Jewry

Rome, Italy, Thursday (CJN) — The Toronto Oleh Regel of 1960, under the leadership of Dr. Aaron Kahan, Director of the Israel Bond Organization, are now in Italy. Tomorrow, Friday night, they will be the guest of Rome's Jewish community, the oldest in Europe, at the special service in the synagogue.

On the picture above you see all Oleh Regel from Toronto:

COUPLES—

Axmith, Ben and Mrs., 11 Overdale Rd; Barkin, Jack and Mrs., 56 Ridge Hill Dr.; Berns, Sam and Mrs. 82 Otter Cres; Cadsby, Jack D. and Mrs., 38 Montclair Ave.; Coblens, Chas. and Mrs. 1063 Bathurst St. 306 Cooper, Jack and Mrs., 421 Victoria Ave., Fort William, Ont; Dorsey, Saul and Mrs., 10 Bencenuto Pl.; Eisen, David E. and Mrs., 169 Old Forest Hill Rd.; Gold, Nathan and Mrs., 45 Ridge Hill Dr.; Goodman, Maxwell and Mrs., 482 Lytton Blvd; Isaacson, Wilfred and Mrs. 199 St. Leonards Ave.; Kauffman, Dan S. and Mrs., 100 Westwood Ave., Hamilton; Levine, Meyer and Mrs., 114 Dewbourne Ave.; Litvak, Irving and Mrs., 17 Glenmore Blvd; Mitchell, Michael and Mrs., 2515 Bathurst St.,; Pearl, Albert and Mrs., 17 Delevan Ave.; Robbins, Larry and Mrs., 18 Model Ave., Downsview; Rossman, E. H. and Mrs., 1603 Bathurst St. No. 314; Shendroff, Sam and Mrs., 1603 Bathurst St. No. 502; Shinoff, D. and Mrs., 84 Banerman Ave., Winnipeg, Man.; Siegel, Max and Mrs., 4 Croydon Rd.; Sollens, Sam and Mrs. 297 Islington Ave. N., Islington Ont.; Solway, Alex and Mrs., 10 Benvenuto Pl. No. 705; Sporn, Emanuel and Mrs., 56 Claxton Blvd.; Stitt, David and Mrs., 99 Regent St. Port Arthur Ont.; Stitt, Dr. Meyers and Mrs. 88 South High St., Port Arthur; Wax, Dr. Sydney L. and Mrs., 1 Model Ave., Downsview; White, Gordon and Mrs., 270 Dufferin Ave., Brantford, Ont; Wiseman, Albert and Mrs., 45 Hilltop Rd.,; Wolfe, Max and Mrs., 22 Ardmore Rd.; Wortsman, Irving and Mrs., 73 Ridelle Ave.; Wortsman, Murray and Mrs., 92 Chiltern Hill Rd.; Zweig, Robert and Mrs, 44 Strathearn Blvd.

SINGLES

Blumenthal, Mrs. J., 24 Denton St.; Brody, Milton, 65 Broadway Ave.; Danson, Joseph B., 2500 Bathurst St., No. 600; Dover, Mrs. Pearl, 1603 Bathurst St. No. 411; Freeman, Benjamin, 219 Viewmount Ave.; Goldenberg, Mrs. Ben W., 53 Burnside Dr.; Goldenberg, Mrs. Henry, 4 Shelborne Ave.; Green Mrs. Dorothy, 108 Glenayr Rd.; Laxer, Mrs. Jessie, 121 Chaplin Cres.; Schwartz, Miss Ida, 231 Winona Dr.; Shapiro, Arthur, 494 Avenue Rd. No. 46; Siegel, Mrs. Sophie, 1687 Bathurst St.; Soltz, Miss Minnie, 2515 Bathurst St. No. 602; Squires, Mrs. Minnie, 8 Highbourne Rd.; Tritt, Mrs., 24 Denton St. c|o Blumenthal; Zacks, Mrs. Lilly, 240 Oriole Parkway No. 903.

Tales Of Yore

THE BATTLE OF THE TALMUD

A Story For Young And Old From The Life Of Rabbi Joselman Of Rosheim

BY DR. MARKUS LEHMANN

(Continued from last week)

He ate the fruits and gave away the gold. When he was called a wastrel, he answered: 'I do not want to be a ruler of gold but of men.' Carry on with your story, Jew!"

" 'My father gathered gold and jewels, but I and I for the future world; as the Bible says: There will go before you your charity, and the splendor of God will receive you."

"I bless the storm which drove me into this hut. What is your name, Jew?"

"Joselman, Sir; I come from Rosheim in Alsace."

"I am Sir Theuerdank — if you ever need somebody to intercede for you with the Emperor, look me up."

"Many thanks to you, Sir."

The storm had subsided. Sir Theuerdank went out to get his horse. Rabbi Joselman followed more slowly, a little puzzled by his newly won friend.

The sun was setting over the Austrian Alps as Rabbi Joselman reached Salzburg. He was gruffly challenged at the gate. When the gate-keeper heard that this was a Jew demanding admission, he barred the way: "Don't you know that no Jews are allowed into this city?"

Rabbi Joselman got off his horse and pressed a ducat into the gatekeeper's palm. Curiously the man turned the gold-piece in his hand—it was the first one he had ever seen.

"How much is it worth?" he asked.

"Five silver pieces."

"Well, then, go ahead. But don't tell anybody that I admitted you for money!"

At the Three Feathers Inn, right opposite the Imperial residence, Rabbi Joselman stopped off to find accomodations and to explore the ground. The innkeeper was quite communicative. "Suhe I know the gentlemen of the court. Don't they drop in here every day!"

"In that case you should perhaps tell me where I could find a certain Sir Theuerdank?"

The good innkeeper seemed puzzled. "Strange," he said, "that's a name quite unknown to me. Perhaps that gentleman over there might be able to help you—he is the Emperor's esteemed Councillor, Kunz von der Rosen. His thirst is hard to quench and he would surely appreciate it if you did yourself the honor of offering him a drink."

"Nothing doing!" the kindly faced gentleman, who had overheard the last words, joyially exclaimed; "nothing doing! I am a loyal servant of my master and won't give him away for a drink or two."

"You are in error, honorable sir", Rabbi Joselman rejoined. "I have no intention of fishing for the Emperor's secrets. I would only like to know where to find a certain Sir Theuerdank."

The Councillor smiled and, without further ado, drained the tumbler which the innkeeper had put before him. At a sign from Rabbi Joselman, it was filled again.

"You are a wastel, my dear sir!" the Councillor remarked and Rabbi Joselman rejoined:

"That's what the late Emperor Ferdinand once called our gracious Emperor."

"Who told you this story?" the Imperial Councillor asked, with a twinkle in his eye.

"That same Sir Theuerdank for whom I enquired."

"It is as I thought. Come; I will lead you straight to him."

Kunz von der Rosen emptied his cup and they crossed the street to the Imperial Palace. Rabbi Joselman's guide seemed well-known there; they passed freely through a number of rooms, to a delicately furnished small chamber. A man was seated at a table; when they entered, he looked up and, with a smile, enquired: "Well, Joselman, did you see the Emperor yet?"

Suddenly there flashed through Rabbi Joselman's mind the explanation of all his puzzling experiences: "Sir Theuerdank" was none but the Emperor himself. He exclaimed: "Blessed be the Lord who has granted me the good fortune of seeing our gracious Emperor's face!"

"Who told you that I am the Emperor? Nobody? Then you must be a Kabbalist!"

"His Majesty's identity is stamped on his august face; this it was which revealed it to me. I have indeed occupied myself a little with the science called Kabbalah—but it has nothing to do with magic. It merely teaches us to understand the meaning of the sacred Divine Law and the true nature of God and universe, as far as that is possible for a mortal being."

"You came to see be about something, Joselman? I shall listen to you; but it must be tomorrow—I am busy now."

"Your Majesty . . . "

"Come tomorrow!"

Rabbi Joselman had almost reached the door when the Emperor called him back: "You don't seem to be satisfied?"

"Your Majesty, it was a mere stroke of good fortune which allowed me to reach your presence. If on my leaving anybody recognized me as a Jew, I would be depotred from the city without a chance of putting my complaint before Your Majesty."

"And still you were ready to go?"

"I had to obey Your Majesty"

"I like you, Joselman. Go next door and get a special permit from my secretary for tomorrow's interview."

* * *

"Well, Joselman, what do you want of me?"

Emperor Maximilian was in one of his jovial moods. He had just received dispatches from the far-flung provinces of his realm. His grandson Charles, King of Spain, had written, as had his sons-in-law, the rulers of Denmark and Sweden. Envoys from the Grand Duke of Russia had requested his friendship. Maximilian enjoyed to rule,—at least as long as his underlings did not make it too difficult a business. The sun of the House of Hapsburg sent its rays across the entire Christian world; why should he not let this likeable Jew partake of its blessings?

"Your Majesty does not require a recital of all that has befallen my people since it entered upon its way of sorrow among the nations. Only one of all our treasurers did we save—one which has compensated us for earthly suffering and has blessed us with contentment and happiness: our Divine Law, laid down in our sacred books. Why, oh why, are these now threatened with destruction?"

"Cyprian," the Emperor turned to his Chancellor, "have the experts already submitted their briefs?"

"Yes, Your Majesty."

"And what do they recommend?"

"All demand the burning of the books, except for Johannes Reuchlin, who suggests they be preserved."

"Don't you agree, Joselman, that it befits the Emperor to follow the opinion of the majority", Maximilian asked.

"May I reply with a question, Your Majesty? If a person were dangerously sick, and several doctors recommended one medicine, but the greatest of them suggested a different one—would it not be a matter of course to follow him who knows best? Reuchlin is the only Gentile scholar in Germany who masters Hebrew. Surely it should be his opinion which counts."

"Tell me, does the Talmud really contain such evil things as your enemies claim?"

"It solely contains the teachings imparted by God to Moses about the observance and interpretation of the Divine Law."

"What does it teach about the Future World? Does it damn all the Gentiles to eternal perdition?"

"No—the Talmud stresses that the pious among the Gentiles, who believe in God and deal with their fellow-beings in righteousness, will all have a share in the Future World."

The Emperor became absorbed in reflections. "That is a lofty idea . . . I cannot make myself believe that the vast majority of men is born only to be eternally damned. Well, perhaps, . . ." Once again Maximilian's thoughts turned to his secret ambition — to become Pope, to reform the Church, to reinterpret its teachings.

"Cyprian," the Emperor finally said, "prepare an Imperial mandate restoring the Jewish books to thier owners. I guess that will satisy you, Joselman. Tell me one thing in all honesty: what do the Jews pay you for your efforts?"

"I was given two hundred ducats, to defray the expenses of the journey. In all likelihood I shall not need that much and return the rest."

"Nothing else?"

"Nothing else, Your Majesty. I was offered nothing, and would accept nothing."

"Well, I guess that you won't reject a favor from me. What would you want?"

"Your Majesty's kindness overwhelms me. I do indeed have a request to offer. Last night I received word from the Jews of Colmar that they were about to be expelled from the city. They do not know where to turn with their women and children, what to do with their synagogue and the graves of their ancestors . . ." Rabbi Joselman's voice broke.

"What do you care about the Jews of Colmar?"

"They are my brethern, Your Majesty."

"You are very unselfish, but I cannot do anything in the matter. I remember giving permission to the Lord Mayor of Colmar to drive out the Jews."

"What crime have these unfortunate people committed, Your Majesty? Why must they suffer? And if they are expelled from Colmar today, will not Schlettstadt drive out its Jews and take their property tomorrow, and Freiburg next week? We Jews have nobody to protect us. Should not, then Your Majesty, ruler of these lands, be our protector?"

"Cyprian," the Emperor asked, "have you got any suggestion as to what I can do?"

"Your Majesty might write to Colmar and demand a lengthy delay, ostensibly to give the Jews a chance to dispose of their property. In the course of time the matter will settle itself."

"Be it that way!", the Emperor decided. "Prepare a letter to the Governor of Alsac; he should inform the Lord Mayor of Colmar of this. You, however, Joselman, shall not go away from here without a personal mark of my favor. You complained that the Jews have no protector. Well, I hereby appoint you Imperial Governor of German Jewry. Your brethern shall obey you, and you shall represent them at my court and that of the German princes. If ever your brethern will be attacked, they should turn to you—and you shall never appeal to me in vain!"

— THE WOMAN AND THE HOME —

My Uncle Mendel

BY RUTHIE

All of us, I'm sure, can boast of an Uncle Mendel. We wouldn't dare invite him to our home were we to entertain guests "of importance." However, when it comes to major or minor catastriphes, we couldn't do without him.

My Uncle Mendel is a caricature of all Uncle Mendels. He is elderly, short, fat, bald, near-sighted despite his thick-lensed glasses. My children love to provoke his laughter. His stomach heaves up and down, like a ship in a storm. His pockets are always full of surprises. Nothing expensive, mind you, for he and his wife, Mume Raizl, are barely sustained by the monthly social security and old age pension checks. However, his presents are just what children love—packages of chewing gum, bags of gumdrops, licorice sticks, pretzels, peanuts. The joy he finds in their upturned, eager faces compensates for his childlessness. Uncle Mendel has adopted the whole world.

When things sometimes go wrong, Uncle Mendel is always ready to lend a hand with his philosophy. "Don't worry, MEIN KIND. It's not so bad. So you lost your job! So you can't meet the mortgage! So long as you have your health! "SVET ZICH OISDREHEN!" Uncle Mendel must have special consideration from Heaven, because, believe it or not, everything comes out all right.

At a family wedding, there's Uncle Mendel playing 'host'. Nobody asked him to, but there he is in the middle of everything. Most important, he 'breaks the ice'.

The MACHATUNIM stand like sentinels on either side of camp, sizing each other up. Each wonders if the other is good enough for its family. Uncle Mendel doesn't take the time to wonder. With a glint in his eyes and a GLAIZEL SCHNAPPS in his hand, he plunges into the midst of the opposite encampment and roars, "MAZEL TOV! L'HAIM!" If this doesn't do the trick, then nothing will. Even the cha-cha doesn't bother him. He'll pull a middle-aged mamma onto the dance floor and, TAKEH, to the rythm of a cha-cha, perform something between a kazatsky and a waltz.

We on the sidelines look askance at each other. What will our guests think? We took such pains to make them feel honoured by knowing us, when—there goes Uncle Mendel! Their smug expressions, on the other hand, melt when Uncle Mendel's counterpart from THEIR side approaches him for a MITZVAH TENZEL.

There was the time when one of my nephews became Bar Mitzvah. The lad was presented with a beautiful, gold wrist watch, "with love from Tante Raizl and Uncle Mendel".

"How could he afford such an expensive gift?" all who knew Uncle Mendel intimately gasped.

That mystery was solved when, the following week, my venerable uncle asked the Bar Mitzvah for the watch. He purchased it on trial, and wanted to return it.

Why did you buy it in the first place?"

"Well, how could I make Billy feel bad. From everyone he gets presents. Let people see that Uncle Mendel is also a sport".

Uncle Mendel can certainly embarrass us at times. But I repeat, God bless him to one hundred and twenty years, we wouldn't do without him!

Our Summer Camps

BY M. SHTSHAVNITZ

Camp Moshava Initiates Unique Crafts Program

For the first time in the history of any religious youth camp, an unusual program has been conceived by Camp Moshava which is located on Buckhorn Lake in the Kawartha Lakes region near Peterboro, Ontario.

A fully-equipped woodworking shop complete from vise to electric grinders, lathes and drill presses is being installed with regular classes by a professional teacher. In addition the arts and crafts counsellors will be given instruction by a professional engineer in the methods of constructing fibreglass canoes and small water craft which it is expected will be used by the camp itself. Moulds are presently being built and all the necessary arrangements are being made for this part of the arts and crafts program. It is well-known now that fibreglass boats and canoes have become very popular, both for their attractive appearance and durability. Fibreglass possesses the quality of steel and because of this characteristic, the craft is considered to be extremely safe for boating. One can readily imagine the pride of the Camp which will utilize items of its own production in their water sports program.

Last Season Campers At Moshava: Happy Faces

COMPLETE YOUTH PROGRAM

Camp Moshava which is sponsored by Mizrachi-Hapoel Hamizrachi of Canada and its youth affiliate B'nei Akiva, is a national-religious camp with the objective of providing the Jewish youth with a modern religious camping atmosphere so that they may enjoy and have the full benefit of—

—The experience of associating with other children in an environment of Jewish tradition.

—Encouragement of love for Israel and an appreciation of Jewish culture.

—Acquiring leadership qualities which will prepare them for positions in their own communities.

—A complete recreational and physical education program.

Another unusual feature of Camp Moshava is the leadership program designed to enable the young counsellors to obtain a thorough training in the conduct of religious services so that they may utilize these newly-acquired talents in the organization of youth religious services in their respective communities.

EXPERIENCED YOUTH LEADERS

Camp Moshava possesses 140 rolling acres of ideal land which includes a private lake, forests and fields. Its beauty is breathtaking. It is nature in the raw and yet provides modern conveniences for proper accommodations. The entire camp has been carefully designed by one of Canada's foremost camp architects and is located approximately 10 miles from the city of Peterboro or 100 miles northeast of Toronto.

Camp Moshava boasts of a most modernly-equipped dining room and kitchen where delicious and well-balanced meals are prepared by an excellent chef and served most efficiently to the campers in the dining room. Kashrut, of course, is strictly observed.

Zvi Reich, the Camp director, has had extensive experience in community organization and camp work and is most ably assisted by Eliyahu Bar Chama, a prominent Israeli educator and program coordinator. He too has had considerable experience in youth and camp work in Israel.

In summarizing, it can be said that the entire gamut of Moshava's activity program from arts and crafts through all land and water sports, to its cultural and leadership program is unquestionably a well rounded out program as one can possibly expect.

This coming camping period will be only the second one in the history of the newly-created Camp Moshava and it is envisaged that all of the campers from the previous year will return and that it will attract many additional new campers as well.

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CHILDREN'S CORNER by Deborah

The Violoncello

HOW MUSIC IS MADE

(JCFNS). — Five thousand years ago in Ceylon, musicians played a stringed instrument held downwards. It was called the Ravanstron and is probably a very early ancestor of the violoncello. The 'cello or big fiddle is rather like a big brother of the violin. It is so large that it has to be played sitting down on a chair held between the knees.

Like humans, musical instruments have a very definite character of their own. The cello has a voice "that is easy to recognize as it is rich, warm and dark. In fact of all the strings" family (violin, viola and double bass) it is the most important lower voice. Although not a powerful instrument, the cello can be heard when the full orchestra is playing, singing the bass melody rather sadly — for it is at its best in the minor key.

There is no doubt that for some music lovers, the cello has a specially haunting quality. Vivian Joseph was only eight when he went to his first concert. Though he heard music at home (his mother and sister played the violin, his brother the piano) he had never heard a cello. Then his parents took him to a concert. After the concert the small boy said "could I have a cello?" By the time he was 9 the boy from Cardiff made his cello sing for him.

In 1929 Vivian Joseph won cello Class of the Jewish Chronicle Music Festival. A year later the 13 year old boy won the cellist's prize in the National Eisteddford in Wales, playing against musicians twice his age. From the age of 15 he has broadcast. He played with a London trio, a piano quartet, the Harry Isaacs trio. He also gave recitals in London's Wigmore Hall.

Came the war and Vivian put away his cello and joined the army. He went to Belfast and married.

Then in North Africa he received bullet wounds in his leg. It was in the nursing home, that Vivian Joseph gave his first wartime concert (although he hadn't touched the cello for eighteen months.) Later to great applause he turned up in the National Gallery in officer's uniform, using crutches to give a concert.

Since the war Vivian Joseph took up his normal musical life. He is 1st cellist in the London Mozart Players, (and 1st cellist is responsible for the bowing and fingering for all the cellos.) He has played the cello in France, Holland and Switzerland. Recently he was invited to St. James Palace to give a solo performance to Queen Elizabeth, the Queen Mother.

Jennifer Joseph aged 10 is already a keen cellist and scuttles up to the music room in their house in Hampstead to practice every morning.

What matters when you practice an instrument, says her father, a Fellow of the Royal Academy of Music, "is to concentrate hard while you're playing and stop as soon as you're tired.'

— KEEP SMILING —

There was once a prodigy of learning at a Talmudic College in Poland. His fame was spread far and wide and great scholars came to talk to him, and marvel over his wonderful store of knowledge.

One day an eminent Talmudic authority arrived and asked the head of the institution, "Tell me, Rabbi! Is it true that the young man knows so much?"

"To be candid with you," answered the rabbi with a smile, "the young fellow studies so much I don't see where he can find the time to know!"

A man was carrying a heavy load of wood on his shoulders. When he grew weary he let the bundle down and cried bitterly, "O, Death, come and take me!"

Immediately, the Angel of Death appeared and asked, "Why do you call me?"

Frightened, the man answered, "Please help me place the load back on my shoulders."

Our Quiz

QUESTIONS

1. A lady not of the Jewish faith tried to impress the late Rabbi Stephen M. Wise that one of her ancestors witnessed the singing of the Declaration of Independence. What was his reply?
2. Where do you find "In every generation they rise up against us, and in every generation God delivers us from their hands"?
3. Who said, "The heavens are the heavens of the Lord, but the earth hath He given to the children of men"?
4. Who said, "The Joy of God is your strength"?

ANSWERS

1. **"Fine. Mine were present at the Giving of the Ten Commandments."**
2. **In the traditional Haggadah of Passover.**
2. **The Psalmist. Psalm 115:16.**
4. **Nehemia, 8:10.**

From Jewish Question and Answer Book by Wm. R. Blumenthal

Recipe of the Week

Lately many homemakers are indulging in the lost art of baking their own breads. It is with a full sense of satisfaction that they look upon the finished loaves as they emerge brown and crusty from the oven. The following is a tested recipe bound to please the palate of any gourmet.

HOME MADE ORANGE BREAD

- 2 cups sifted flour
- 2 teaspoons baking powder
- ½ teaspoon salt
- ½ cup chopped nuts
- ½ teaspoon soda
- 1 egg
- 1 cup orange marmalade
- 1 tablespoon lemon juice
- ½ cup evaporated milk
- 1 tablespoon melted butter or salad oil

Sift flour with baking powder, salt and soda into a medium size mixing bowl. Stir in nuts, then make a well in centre. Beat egg slightly in a small mixing bowl. Blend in marmalade. Stir lemon juice into evaporated milk, then blend with egg mixture. Stir in melted butter. Pour mixture into dry ingredients, mixing only until flour is dampened. Batter will be lumpy). Turn into well greased loaf pan 8½ x4½ x 2¾ inches. Bake in preheated moderate oven (350 degree) until a toothpick inserted in centre comes out clean, about 40 to 45 minutes. Let cool in pan 5 minutes, then turn out on cooling rack to cool. Makes 1 loaf.

Good News For Jewish Women of North York and Surrounding Municipalities

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— THE COMMITTEE

TO THE JEWISH PUBLIC:

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Every Jewish housewife has the opportunity of restoring the sacredness and dignity represented by the term "Kashruth". Only through active support on the part of the Jewish people will a centralized system of the sale of kosher meat products achieve success in our community.

BUY YOUR MEAT AND POULTRY WHERE THE SIGN OF THE KASHRUTH COMMITTEE IS DISPLAYED. INSIST THAT THE CONGRESS METAL TAG IS ATTACHED TO THE POULTRY YOU BUY. THESE ARE YOUR ASSURANCES THAT WHAT YOU ARE BUYING IS KOSHER.

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EMpire 6-5759

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LEnnox 1-1685

FELSON & RYTWO'S
1530 Eglinton Ave. West
RUssell 3-2789

DAVID GREENSPAN & SON
2995 Bathurst Street
RUssell 1-9105

K. GREENSPAN & SON
7 Brunswick Avenue
WAlnut 3-0941
and at:
170 Brunswick Avenue
WAlnut 3-9918

P. GREENSPAN
2809 Bathurst Street
RUssell 3-5679

M. GROSS MANNING MEAT MARKET
666 Manning Avenue
LEnnox 6-8522

S. LITMAN
69½ Nassau Street
EMpire 6-2125

PERL'S BUTCHER SHOP (also Delicatessen)
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LEnnox 1-7222

S. POLITSKY
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RUssell 7-1401

A. NISSENBAUM
801 St. Clair Ave. West
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SPRINGER'S MEAT MARKET
256 Augusta Avenue
WAlnut 2-8975
and at:
3393 Bathurst Street
RUssell 7-3971

WEINBERGER'S MEAT MARKET
231 Augusta Avenue
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402 Spadina Avenue
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For further information please contact the Orthodox Division, Canadian Jewish Congress, 150 Beverley Street, EMpire 3-7190.

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ADENAUER'S MINISTER

BONN, Germany, — Accusations of Nazi complicity against West Germany's Refugee Minister Theodor Oberlaender will be investigated by a Council of Honor of his own Christian Democratic party, a party spokesman announced.

A spokesman, Will Rasner, said the council will begin soon a study of all concrete accusations, particularly the Communist charge that Dr. Oberlaender, as an officer in a Nazi-raised Ukrainian unit, took part in a massacre of Poles and Jews at Lvov in 1941.

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Jewish Community Calendar

SATURDAY, MARCH 5, 1960

9.00 a.m. - Beth Tzedec Congregation, Third Great Week-End, Beth Tzedec, 1700 Bathurst St.

8.00 p.m. - Temple Sinai Sisterhood, Dance, Temple Sinai, 210 Wilson Ave.

8.00 p.m. - Neir Israel Yeshiva, Melava Malka; 1 Viewmount Ave.

SUNDAY, MARCH 6th, 1960

10.30 a.m. Beth Tzedec Congregation, Third Great Week-End - Bernard Cherrick; Beth Tzedec, 1700 Bathurst St.

7.30 Camp Israel, Night of Stars.

8.30 p.m. Beth Tzedec Congregation, Third Great Week-End - Bernard Cherrick; Beth Tzedec, 1700 Bathurst St.

MONDAY, MARCH 7th, 1960

10.30 a.m. - United Jewish Welfare Fund, Rabbinical Advisory Council - Special Meeting.

10.00 a.m. - United Jewish Appeal - Women's Div., Breakfast Meeting; Board Rooms A and B, 150 Beverley St.

12.00 Noon-United Jewish Appeal, Leadership Meeting, Board Rooms, A & B, 150 Beverley St.

8.00 p.m. - Beth Tzedec Congregation, Board of Governors Meeting; Beth Tzedec, 1700 Bathurst St.

8.30 p.m. - Holy Blossom Temple, Adult Education; Holy Blossom Temple, 1950 Bathurst St.

TUESDAY, MARCH 8, 1960

12.30 p.m. Ethical Education Association Meeting; Board Room C, 150 Beverley St.

12.30 p.m. - Holy Blossom Temple Sisterhood, The 3 Brothers in Who is the Best Jew; Holy Blossom, 1950 Bathurst St.

1.00 p.m. Shaarei Shomayim Sisterhood, Donor Luncheon, Shaarei Shomayim, 840 St. Clair Ave. W.

WEDNESDAY, MARCH 9, 1960

12.00 Noon - Jewish National Fund, Council Meeting; Zionist Building, 651 Spadina Ave.

12.15 p.m. Jewish Immigrant Aid Services, Case Committee; Board Room C, 150 Beverley St.

8.00 p.m. - Beth Tzedec Congregation, Spring Academy; Beth Tzedec, 1700 Bathurst St.

8.00 p.m. - Holy Blossom Temple, Advance Gifts Combined Campaign; Holy Blossom Temple, 1950 Bathurst St.

8.30 p.m. Zionist Organization Regional Executive Meeting; Zionist Building, 651 Spadina Ave.

THURSDAY, MARCH 10, 1960

8.20 p.m. - Canadian Jewish Congress, Jewish Music Month Concert; Adath Israel Synagogue, 37 Southbourne Ave.

FRIDAY, MARCH 11, 1960

12.00 Noon - New Mount Sinai Hospital, Executive Meeting; New Mt. Sinai Hospital, 550 University Ave.

RETURN TO POLAND

(Continued from Page Three)

gainer would be collectivization. Sometimes the peasant's attitude is simply that he won't give up his horse for the tractor because "you cannot go to church on Sunday by tractor."

While food is inadequate in the cities and towns, the peasant sells much as he can in a free market for exorbitant prices. This is the reason that the Polish village looks cleaner and wealthier than the towns.

The regime is advocating compulsory industrialization as a way out of the economic debility. But it has no natural resources or adequate capital behind it. Where Poland's economic and political struggle will lead it, nobody will venture to guess. But all maintain that another open revolt such as the one in October 1956 would only bring complete and total disaster.

It is in the middle of this struggle that Poland's tiny Jewish group lives. It has no organized life and cannot even be called a community. Anti-Semitism in pre-war Poland undoubtedly existed. It has not changed much and might even have become aggravated by twenty years under the Nazi and Soviet yokes.

One Jewish friend told me that the thing he envied me most is "your open association with Jews and Jewish organizations." Organized Jewish life in Poland is virtually an impossibility. The only choices left are complete assimilation or emigration. Both have been tried. Even totally assimilated Jews face an uncertain future in Poland.

Yet, the great majority of Jews in Poland have shown a deep attachment to their religion and culture. And many frequently express the hope that they can develop closer ties with Jewish communities outside of Poland, particularly in the United States.

Your Tax Problem

BY MERVIN H. LASS, C.A.

ESTATES—BENEFICIARY—TAX CONCESSION

I am the life tenant in an estate which consists primarily of real estate. My husband left this property which he had owned for over 50 years, to provide for my necessities as long as I live. The Succession Duties Department have valued the buildings for far more than my husband paid for them. Who is liable for the income tax on the estate earnings and are there special deductions permited. My children are Remaindermen according to the will.

ANSWER

In a case such as you describe, you as the life tenant would pay the income tax. Your children are liable only after your decease, at which time the income would accrue to them.

One very important thing to note is the deduction allowed for depreciation. The estate in computing the net income for tax purposes is entitled to depreciation on values determined for succession duties. This would make a considerable difference in your taxable income, as the properties in question were probably fully depreciated in your husband's lifetime. It would be advisable for you to arrange for professional assistance in the preparation of the estate income.

Mr. Lass will endevour to answer as many questions as possible. Please direct your queries to Mervin H. Lass, Chartered Accountant in care of this newspaper.

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